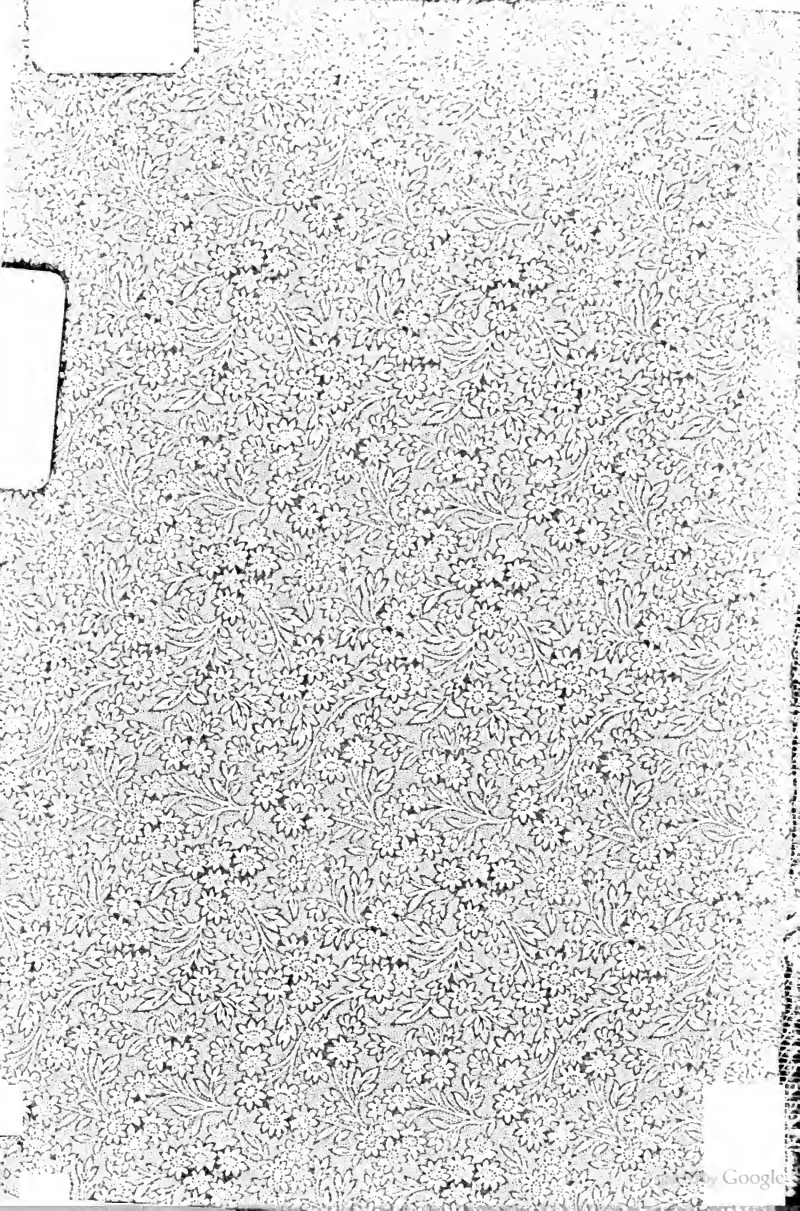


# The congregational churches of Michigan

Michigan  
Congregational  
Association









1842-1892.

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THE  
CONGREGATIONAL CHURCHES  
OF MICHIGAN

FOR THE FIRST FIFTY YEARS

OF THEIR ORGANIZATION INTO A  
STATE ASSOCIATION.

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ADDRESSES DELIVERED, PAPERS READ AND REPORTS  
MADE AT THE JUBILEE MEETING HELD AT  
JACKSON, MAY 19-22, 1892.

PRINTED BY ORDER OF THE  
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## PRELIMINARY STATEMENT.

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The Congregational Churches of Michigan were first organized into a State Association at a meeting held in Jackson October 11, 1842, upon the call of the Jackson Conference, and attended by ten ministers and as many delegates, the latter representing six churches. Two other ministers, a licentiate and a layman, were invited to sit as honorary members. At the meeting the following year churches in four local conferences were represented by fourteen ministers and seven delegates. The statistics of this year, the first that were printed, show thirty-four churches and twenty-nine ministers as being connected, supposably or really, with the State Association, the churches reporting a total membership of 1,136, with a Sunday school enrollment of 839. One conference of six churches made no report. Eight of these churches reported themselves without ministerial supply; eight as being served one-half the time; two, one-fifth of the time; four, one-fourth of the time; one, three-fourths of the time; and eleven the whole time. Of these thirty-four churches, fourteen retain their names and places on the roll; the remainder have either become extinct or, in the process of separation from the Presbyterian body with which they were then connected, have retained their old association. Such were the beginnings.

The progress of fifty years is most readily and strikingly shown by a comparative table :

	1842.	1891.
Local Associations.....	4	17
Churches .....	34	321
*Ministers .....	29	258
Church Members.....	1,136	24,671
Sunday School Attendance.....	839	36,771

\*In actual connection and resident in the State.

In the following pages of this volume are shown in large variety and interesting detail the facts attendant upon the growth and development of the Congregational Churches of the State, and the part which they have played in all the departments of effort in which the influence, the labors and the gifts of an earnest religious body may make themselves felt in promoting the good of society, contributing to the welfare of the Commonwealth, and aiding in the great work of evangelizing the world.

## MEMORANDA OF THE ANNUAL MEETINGS.

<i>Year.</i>	<i>Place.</i>	<i>Moderator.</i>	<i>Scribe.</i>
1842	Jackson,	Rev. M. Harrison,	Rev. H. S. Hamillton.
1843	Grass Lake,	" O. C. Thompson,	" Luther Shaw.
1844	Marshall,	" S. Cochrane,	" Harvey Hyde.
1845	Detroit,	" Harvey Hyde,	" H. L. Hammond.
1846	Dexter,	" H. L. Hammond,	" G. L. Foster.
1847	Jackson,	" G. L. Foster,	" C. Lockwood.
1848	Ann Arbor,	" L. Smith Hobart,	" Harvey Hyde.
1849	Dexter,	" C. Lockwood,	" H. D. Kitchel.
1850	Kalamazoo,	" H. D. Kitchel,	" D. M. Bordwell.
1851	Clinton,	" A. S. Kedzie,	" E. N. Bartlett.
1852	Jackson,	" P. R. Hurd,	" L. Smith Hobart.
1853	Ann Arbor,	" J. H. Benton,	" H. L. Hammond.
1854	Detroit,	" J. D. Pierce,	" G. M. Tuthill.
1855	Kalamazoo,	" Thomas Jones,	" Hiram Elmer.
1856	Jackson,	" Hiram Elmer,	" P. R. Hurd.
1857	Owosso,	" Edward Taylor,	Dea. Dexter Mussey.
1858	Adrian,	" Joseph Anderson,	Mr. Henry S. Clubb.
1859	Detroit,	" Asa Mahan,	Rev. P. R. Hurd.
1860	Port Huron,	" S. S. N. Greeley,	" P. R. Hurd.
1861	Ann Arbor,	" H. A. Read,	" Hiram Elmer.
1862	Grand Rapids,	" G. M. Tuthill,	" Henry Bates.
1863	Union City,	" John Patchin,	" Samuel Sessions.
1864	Detroit,	" James S. Hoyt,	" L. F. Waldo.
1865	Battle Creek,	" S. W. Streeter,	" L. F. Waldo.
1866	Jackson,	" Henry Bates,	" W. B. Williams.
1867	Kalamazoo,	" Wm. P. Russell,	" W. B. Williams.
1868	Port Huron,	" N. J. Morrison,	" Elizur Andrus.
1869	East Saginaw,	" Oliver S. Dean,	" F. P. Woodbury.
1870	Grand Rapids,	" J. G. W. Cowles,	" Orange H. Spoor.
1871	Romeo,	" William Platt,	" Warren F. Day.
1872	Hudson,	" Jesse W. Hough,	" E. G. Chadlock.
1873	Lansing,	" Orange H. Spoor,	" J. Wing Allen.
1874	Adrian,	" Henry L. Hubbell,	" B. D. Conkling.
1875	Kalamazoo,	" W. D. Love,	" J. Homer Parker.
1876	Pontiac,	" Warren F. Day,	" James L. Patton.
1877	Ann Arbor,	Hon. J. Webster Childs,	Hon. G. K. Newcombe.
1878	East Saginaw,	Rev. J. Morgan Smith,	Rev. C. O. Brown.
1879	Grand Rapids,	" A. Hastings Ross,	" Lucius O. Lee.
1880	Detroit,	" Miner W. Fairfield,	Mr. E. F. Grabbil.
1881	Charlotte,	Hon. Wm. Chamberlain,	Dea. Amos Dresser, Jr..
1882	Greenville,	Rev. Moses Smith,	Rev. J. P. Sanderson.
1883	Manistee,	" Wolcott B. Williams,	" W. S. Bugbey.
1884	Port Huron,	" James L. Patton,	" G. H. Grannis.
1885	Jackson,	" H. Q. Butterfield,	" O. B. Waters.
1886	Flint,	" E. B. Fairfield,	Dea. George M. Lane.
1887	Lausing,	Hon. Byron M. Cutcheon,	Rev. D. P. Breed.
1888	St. Joseph,	Rev. Wm. A. Waterman,	" Wm. C. Allen.
1889	East Saginaw,	" Wm. H. Davis,	" J. Monroe Lyon.
1890	Muskegon,	" Isaac W. McKeever,	" Elisha W. Miller.
1891	Ann Arbor,	" Franklin Noble,	" Henry Marsh.

## SECRETARIES.

Rev. L. Smith Hobart, 1842-1847; Rev. H. L. Hammond, 1847-1848; Rev. G. L. Foster, 1848-1851; Rev. H. D. Kitchel, 1851-1854; Rev. L. Smith Hobart, 1854-1882; Rev. Philo R. Hurd, 1882-1883; Rev. John P. Sanderson, 1883-1889; Rev. Leroy Warren, 1889-1891.

## MEMORANDA OF THE ANNUAL MEETINGS.

<i>Year.</i>	<i>Place.</i>	<i>Preacher of Opening Sermon.</i>	<i>Text.</i>
1842	Jackson,	Rev. H. S. Hamilton, Mt. Clemens,	Is. ix : 1.
1843	Grass Lake,	" Joseph Barris, Ohio,	Ps. xxxiii : 10-11.
1844	Marshall,	" O. C. Thompson, St. Clair,	Ex. xxxvii : 26.
1845	Detroit,	" Sylvester Cochrane, Northville,	2 Tim. iv : 1-2.
1846	Dexter,	" Harvey Hyde, Commerce,	Jer. vi : 16.
1847	Jackson,	" H. L. Hammond, Detroit,	2 Tim. iii : 16.
1848	Ann Arbor,	" G. L. Foster, Jackson,	Hos. xiii : 9.
1849	Dexter,	" A. S. Kedzie,	Phil. iv : 13.
1850	Kalamazoo,	" C. Lockwood, Dexter,	Ezek. xxxvi : 26-27.
1851	Clinton,	" H. D. Kitchel, Detroit,	Rom. vi : 17.
1852	Jackson,	" A. S. Kedzie, Kalamazoo,	Amos vii : 5.
1853	Ann Arbor,	" P. R. Hurd, Romeo,	Luke xli : 32.
1854	Detroit,	" Leonard Bacon, Connecticut,	2 John i : 9.
1855	Kalamazoo,	" John D. Pierce, Ypsilanti,	Titus ii : 13.
1856	Jackson,	" Thos. Jones, Galesburg,	1 Cor. i : 10.
1857	Owosso,	" Hiram Elmer, Chelsea,	1 Cor. i : 15.
1858	Adrian,	" E. Taylor, Kalamazoo,	John xii : 26.
1859	Detroit,	" J. Anderson, Grand Haven,	2 Cor. iv : 2.
1860	Port Huron,	" Asa Mahan, Adrian,	( Eph. ii : 19-22, and 1 Pet. ii : 27.
1861	Ann Arbor,	" S. S. N. Greeley, Grand Rapids,	John x : 10.
1862	Grand Rapids,	" H. A. Read, Marshall,	1 Tim. iii : 15.
1863	Union City,	" Geo. M. Tuthill, Pontiac,	( John xv : 5, and 1 Cor. ii : 2.
1864	Detroit,	" John Patchin, Lodi,	James iv : 12.
1865	Battle Creek,	" J. S. Hoyt, Port Huron,	Phil. iv : 17.
1866	Jackson,	" S. W. Streeter, Union City,	Luke xxi : 29-31.
1867	Kalamazoo,	" Henry Bates, Grass Lake,	Is. ix : 22.
1868	Port Huron,	" W. P. Russell, Memphis,	Rom. xii : 1.
1869	East Saginaw,	" N. J. Morrison, Olivet,	Matt. iv : 37.
1870	Grand Rapids,	" O. S. Dean, Kalamazoo,	Heb. iv : 12.
1871	Romeo,	" J. W. Hough, Jackson,	Eph. iv : 16.
1872	Hudson,	" H. L. Hubbell, Ann Arbor,	Luke viii : 4-15.
1873	Lansing,	" W. D. Love, East Saginaw,	Rom. i : 16.
1874	Adrian,	" J. S. Hoyt, Port Huron,	Acts iii : 6.
1875	Kalamazoo,	" J. Morgan Smith, Grand Rapids,	Gal. ii : 20.
1876	Pontiac,	" J. L. Patton, Greenville,	Rom. xii : 1.
1877	Ann Arbor,	" Zachary Eddy, Detroit,	Num. xiii : 30.
1878	East Saginaw,	" H. Q. Butterfield, Olivet,	Titus iii : 8.
1879	Grand Rapids,	" W. H. Ryder, Ann Arbor,	John vi : 66-67.
1880	Detroit,	" Leroy Warren, Lansing,	( Matt. x : 5-6, and Luke xxiv : 48.
1881	Charlotte,	" W. F. Day, East Saginaw,	Luke xii : 50.
1882	Greenville,	" J. W. Hough, Jackson,	Heb. xiii : 8.
1883	Manistee,	" T. P. Prudden, Lansing,	Luke xvii : 20-21.
1884	Port Huron,	" Franklin Noble, East Saginaw,	2 Cor. iv : 2.
1885	Jackson,	Prof. Martin L. D'Ooge, Ann Arbor,	1 Cor. xiv : 3.
1886	Flint,	" J. F. Loba, Olivet,	Gal. i : 7.
1887	Lansing,	Rev. R. M. Higgins, Calumet,	Gal. vi : 15.
1888	St. Joseph,	" W. S. Bugbey, Cheboygan,	Matt. xxviii : 18-20.
1889	East Saginaw,	" D. M. Fisk, Jackson,	Matt. x : 34.
1890	Muskegon,	" A. R. Merriam, Grand Rapids,	Judges xviii : 24.
1891	Ann Arbor,	" M. M. Martin, Allegan,	Eph. v : 15-16.

## MICHIGAN REPRESENTATIVES IN THE FIRST INTERNATIONAL COUNCIL.

HELD IN LONDON IN 1891.

Rev. A. Hastings Ross. Rev. W. A. Waterman. Rev. Theodore B. Willson.  
James B. Angell, LL.D. William H. Strong, Esq.

## MICHIGAN REPRESENTATIVES IN NATIONAL COUNCILS.

AT MICHIGAN CITY, 1846.

Rev. L. Smith Hobart,	Rev. Thos. Jones,	Rev. Orson Parker,
" John D. Pierce,	" Clark Lockwood,	" O. C. Thompson,
" John J. Bliss,	" E. H. Rice,	Mr. Thos. L. Acker,
" G. L. Foster,	" H. L. Hammond,	" Joseph E. Beebe,
" George Barnum,	" Orlo D. Hine,	" Chas. G. Hammond.

AT ALBANY, 1852.

Rev. L. Smith Hobart,	Rev. A. S. Kedzie,	Rev. H. Root,
" Hiram Elmer,	" Elizur Andrus,	" P. R. Hurd,
" H. D. Kitchel,	" W. W. Atwater,	" Harvey Hyde,
" Thos. Jones,	" E. Colton,	Mr. Edwin W. Shaw,
" H. L. Hammond,	" D. L. Eaton,	" Israel Coe.

AT BOSTON, 1865.

Rev. J. W. Allen,	Rev. John C. Myers.	Rev. Leroy Warren,
" Henry Bates,	" Jas. A. McKay,	Mr. S. S. Barnard,
" Geo. H. Coffey,	" John Patchin,	" W. I. Cornwell,
" Hiram Elmer,	" H. A. Read,	" J. Webster Childs,
" P. R. Hurd,	" Chas. Spooner,	" S. F. Drury,
" J. S. Hoyt,	" A. St. Clair,	" Allen Fish,
" Thos. Jones,	" Jas. F. Taylor,	" Homer Hitchcock,
" A. S. Kedzie,	" Jas. B. Walker,	" Geo. K. Newcombe.
" Henry Mills,		

AT OBERLIN, 1871.

Rev. P. R. Hurd,*	Rev. J. W. Hough,	Mr. Orlando Stevens,*
" W. P. Russell,	" W. F. Day,	" C. I. Walker,
" Wm. Platt,	" O. H. Spoor,	" G. H. Holman,
" Geo. M. Tuthill,	" E. M. Lewis,	" James B. Angell,
" Guy C. Strong,	" W. E. Caldwell,	" L. Foster,
" George Thompson,	" Leroy Warren,	" S. F. Drury.

AT NEW HAVEN, 1874.

Rev. S. M. Freeland,*	Rev. J. W. Allen,	Rev. Geo. R. Merrill,
" R. G. Baird,	" H. L. Hubbell,	" Wm. R. Seaver,
" J. S. Hoyt,	" W. L. Bray,	Mr. Watson Loud,
" E. W. Bacon,	" A. S. Kedzie,	" Amos Gould,
" W. D. Love,	" W. B. Williams,	" Wells R. Martin.
" O. H. Spoor,	" A. H. Norris,	

\*Representing the State Association.

## AT DETROIT, 1877.

Rev. H. N. Burton,*	Rev. J. Morgan Smith,	Rev. J. F. Gaylord,
" Zachary Eddy,	" P. F. McClelland,	Mr. James B. Angell,*
" H. R. Williams,	" Moses Smith,	" Allen Fish,
" Richard Cordley,	" O. H. Spoor,	" C. B. Stebbins,
" John B. Davison,	" H. Q. Butterfield,	" J. Webster Childs,
" A. H. Fletcher,	" O. B. Waters,	" James B. Humphrey.
" J. L. Patton,	" Geo. Williams,	" E. S. Lacey.

## AT ST. LOUIS, 1880.

Rev. Leroy Warren,*	Rev. J. D. Millard,	Rev. Richard Lewis,
" M. W. Fairfield,	" J. W. Hough,	Mr. Geo. M. Lane,
" A. Hastings Ross,	" L. P. Spelman,	" James Gallup,
" W. F. Day,	" T. P. Prudden,	" Ira J. Saunders,
" F. S. Hayden,	" J. Newton Brown,	" H. O. Hitchcock,
" J. Morgan Smith,	" W. B. Williams,	" E. F. Grabill.
" L. F. Waldo,	" Richard Woodworth,	

## AT CONCORD, N. H., 1883.

Rev. A. Hastings Ross,*	Rev. W. W. Lyle,	Mr. Wm. Chamberlain.*
" Moses Smith,	" C. O. Brown,	" Byron M. Cutcheon,*
" W. C. Calland,	" John Van Antwerp.	" Philo Parsons.

## AT CHICAGO, 1886.

Rev. A. Hastings Ross,*	Rev. A. R. Merriam,	Rev. E. T. Branch,
" W. H. Ryder,*	" John Sallor,	Mr. C. A. Gower,*
" C. F. Van Auken,	" W. G. Puddefoot,	" Wm. Gill,
" Chas. E. Taggart,	" W. C. Allen,	" Allen Brewer,
" W. H. Davis,	" M. M. Martin,	" James B. Angell,
" W. I. Hunt,	" P. W. Perry,	" Geo. Parsons,
" W. C. Calland,	" Leroy Warren,	" C. C. Ellsworth,
" Fayette Hurl,	" L. F. Waldo,	" G. W. Keyes,
" Richard Lewis,	" J. C. Van Auken,	" A. A. Luce.
" Franklin Noble,	" H. R. Williams,	

## AT WORCESTER, 1889.

Rev. C. H. Beale,*	Rev. A. H. Norris,	Mr. Wm. H. Strong,*
" P. R. Hurd,*	" A. B. Cochran,	" H. J. Hollister,
" W. R. Seaver,	" Leroy Warren,	" E. K. Potter,
" A. Hastings Ross,	" John Cooper,	" Geo. A. Smith.
" O. C. Bailey,		

## AT MINNEAPOLIS, 1892.

Rev. Prof. Jos. Estabrook,*	Rev. A. M. Brodie,	Rev. W. W. Lyle,
" H. P. DeForrest,*	" John Jefferies,	Mr. B. M. Cutcheon,*
" Jesse Povey,	" C. DeW. Brower,	" W. H. Burr,
" A. Hastings Ross,	" D. R. Atkins,	" W. J. Mulford,
" Geo. C. Empson,	" J. N. Taft,	" Geo. Parsons,
" Jas. E. Smith,	" Richard Lewis,	Prof. E. A. Strong,
" D. F. Bradley,	" W. B. Williams,	" Geo. N. Ellis.
" E. S. Shaw,		

\*Representing the State Association.



# CORPORATE MEMBERS OF THE AMERICAN BOARD FROM MICHIGAN.

*Year of  
Election.*

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1838	*Eurotas P. Hastings, Esq.,	Resigned in 1865.
1851	Rev. Harvey D. Kitchel, D. D.,	Resigned in 1889.
1851	*Hon. Charles Noble,	Died in 1875.
1867	Hon. Solomon L. Withey,	Died in 1886.
1867	Rev. Philo R. Hurd, D. D.,	Resigned in 1892.
1871	Philo Parsons, Esq.	
1874	Rev. Richard Cordley, D. D.,	Removed to Kansas in 1878.
1876	Rev. Zachary Eddy, D. D.,	Died in 1891.
1876	Rev. Moses Smith,	Removed to Illinois in 1889.
1882	James B. Angell, LL.D.	
1883	Rev. H. Q. Butterfield, D. D.	
1886	Rev. A. Hastings Ross, D. D.	
1886	Hon. Byron M. Cutcheon.	
1889	Rev. W. A. Waterman,	Removed to Illinois in 1891.
1891	Rev. William H. Davis, D. D.	
1892	George Parsons, Esq.	

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\*Presbyterian.



# THE FIFTIETH ANNIVERSARY.

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## THE OPENING SERMON.

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BY REV. WILLIAM H. DAVIS, D. D.

### *Fathers and Brethren :*

Our text to-night is in the letter to the Philippian church, the 3rd chapter and the 13th verse: "Forgetting the things which are behind, and stretching forward to the things which are before."

The words are athletic, and they smack of the circus, where in the dust and noise of the amphitheatre the races are run; where each driver, like Ben-Hur, leans over the front-board of his chariot, and with lash and shout pushes his horses on to the finish. So says the apostle—I stretch forward and lean as a driver over his horses, toward the great coming prizes of the Christian faith. It is a pictorial and nervous way of showing that in the Christian life the best things are always in front. Not that Paul had bathed in that mythological river of forgetfulness—that the past had grown dim, or that his memory had become outlawed, for that voice and vision at the Damascus gate rang always in his ears, and flashed always in his eyes—that sojourn in Arabia with God and the stillness of his own soul, those missionary journeys that took him to the compass points of the Roman empire, those churches planted in peril and persecution, and every one of them carried a section of his heart, those meager and sweet conquests of the first century—

these are all behind, and therefore they are graven on the furrowed face of the old man, as well as upon his memory. Ah, no; the past was not blotted out, for it held the gospels and the human life of Jesus Christ, and the scenes of Golgotha and the garden. Therefore, as David said of Jerusalem, so this man of Tarsus might have said, "If I forget thee, let my right hand forget her cunning, and my tongue cleave to the roof of my mouth." But all this apostolic pioneering, this seed-sowing, and this personal experience and growth is as nothing compared with those coming triumphs of peace and growth in the history of the Christian faith; they are as the gray streaks of the dawn over against the meridian light, as green blades over against the rustling music of the meadows, so vast and so grand are the unfolding powers of love and truth and life in the gospel of God's Son. So dazzling was the vision of Christian millenniums that Paul for a time absolutely forgot the captivity and the shipwrecks, the controversies and the failures—ah, the very successes, save as stern-lights they flashed their warning and their cheer into his eye and into his heart. Here is the difference between Paul, the apostle, and the twelve. They had talked with Him beside the lake and the river; they had looked up into His eyes; they had heard the tones of His voice. But Paul had never had that privilege. He caught one glimpse of the glorified Son of God, and that glimpse always graved itself upon his memory, so that his thoughts are of the Glorified One and his coming, and their thoughts were of what had been in the memorabilia of the past. Here is the difference between Paul and the twelve. And the church of the living God is Pauline. For ours is the spiritual vision and expectation, and therefore we put the ictus of faith and hope upon the triumphs which are to come.

So, fathers, brethren, this text and message fit us to-night as we stand upon the shadow line between a great and worthy past and a greater and worthier future. We do not for one moment forget that our heredity is from afar, when the church was a brotherhood in an upper room, and when the faith was the remembered story of a life—back into the twilight of the

14th century with Wiclif and the Lollards, who even then were nick-named "Puritans" because of their demand for the simple teaching of this Book and purity of worship—men who became the morning stars of the Reformation, not only in England and Scotland, but also in Germany and Switzerland—back into the historic days of Scrooby and Cromwell—the days of Roundhead and Cavalier—where a question of vestments, under the watering of Providence, becomes the separation of a church and state—such memories are woven into the fabric of our race liberties.

Nor are we unmindful of the struggles and the triumphs which antedated the organization of Congregational life in this territory, annals which stir the blood and moisten the eye as we turn the pages. We remember to-night David Bacon, the first Protestant, as well as the first Congregational, minister to publish the tidings of peace to the Peninsula Territory; whose gifted son was born almost on the site of the old First Church in Detroit, as a kind of hostage to the Congregational fortunes of this great State. We remember Isaac W. Ruggles, who stood alone at Pontiac in 1824 as the sole representative of "a church without a bishop and a state without a king." John D. Pierce, whose parliamentary hand we are able to trace at this day in the public-school system of this Commonwealth, and whose heart-beat is in the polity of the churches that we love. Oren C. Thompson, the evangelist of the St. Clair, and the organizer of those Union Churches, which afterwards joined the historic and pioneer Eastern Conference of this State. We revere the memory of L. Smith Hobart, the father of Michigan Congregationalism, who fifty years ago to-night was here at the organization of the Jackson Association, and later, in October, at the organization of the State body, in whose great heart and level head was born the conception of the Theological Seminary at Chicago, and born, also, the initial idea of the triennial councils of our churches, in the first convention held in Michigan City in 1846. The names of those thirteen churches and those ten ministers who assembled here, ought to-morrow morning to be blazoned upon the walls of this

church, that our eyes may read them over again, for it was a day of feeble things, when under the plan of union the Congregational lamb was being swallowed by the Presbyterian lion; when charges of schism were rife, and when threats of the withdrawal of home missionary aid were altogether too plenty; when the Hudson river was reckoned even by Andover professors to be the dead line of Congregationalism toward the west. But the blood of these New England home missionaries was full of red republican bioplasts, and they refused to make the pilgrim polity geographical, for if it had holding power in the dark days of the old colony it certainly had cohesion enough for the Western Reserve. Therefore we reverence their spirit, and the qualities which builded even better than they knew. The temper of steel was in them, and the tenderness of Christian love. These two qualities whenever they are linked together make heroic men and heroic women. Therefore we honor them to-night. They were few, but like the Spartans who held the Pass at Thermopylæ, every man counted ten. We honor them as from the 320 churches we meet to count our rings of growth, and sing our psalms of jubilee. Only two of that historic company are here to-night. They have already led your devotions—Harvey Hyde, the pastor at Saginaw, and Henry L. Hammond, afterwards the organizer of the First Church in Detroit—for the pioneer ranks have been thinning very fast, until we have left but three among our churches, Drs. Hurd and Kedzie and Kidder. Of them we say to-night, as was said by eloquent lips, now hushed since last we met together, "They stand lone pines among us, but they are ever green in the memory and love of our souls." But these full-freighted years of magnificent service and of consecrated life are builded into the kingdom of God, and therefore they abide. They are builded into us of Michigan, and therefore we could not forget them if we would—we would not if we could. For the history of these fifty years is apostolic in its spirit and also in its labors; for the growth of churches has been recorded, and associations have been multiplied, our polity has been elucidated and simplified,

and our Christian benevolences have been nurtured and developed in our home missionary campaigns with statesmanlike policy, until Michigan stands to-night alongside of Massachusetts and Connecticut in the influences that go out from these households of faith, as in the number of her churches; such memories are fast colors, and, beloved, they are "warranted not to fade" in our fellowship. But, as Douglas flung the heart of Robert Bruce over into the fore-front of the battle against the Saracens, in order to rally the clans back of him to a great and victorious advance, so we fling our hopes to-night, cradled and rooted in this great and worthy past, into a larger and grander future, made possible, ay, prophetic, by those whose names are starred; for greater fulfillments wait upon such fidelity and history, and the mission of such a past to the future is as the relation of powder to the bullet—it carries in it the possibilities of a great momentum. So, and only so, does "the mill grind with the water that is past." Otherwise the remembrance of achievement enervates the spiritual and also the social muscles, as witness our beggarly living upon yesterday's pots of manna, and with the bondage of tradition in politics and religion we are all familiar. Too much memory, then, makes the soul morbid, intolerant and self-complacent, unless to us as to the Apostle Paul, the Christian life shall open itself as a great boundless country for spiritual conquest and for spiritual growth. Niebuhr, in his lectures upon the history of the Romans, tells us that Fabius would rather have had Hannibal unconquered at the gates of Rome than that his own fame should have been obscured by that of Publius Scipio. It is always easy enough to play the part of the Fabii, and like Douglas Jerrold's conservative who refused to look at the new moon because of that ancient institution, the old one, hold to the backward look; easy enough to play the part of the Fabii, but Congregationalists are not Fabii, because they are Christians, and the great Christian message that comes from Providence, and life, and also from the record of this Book, is "to grow and then outgrow;" therefore it is no heresy either to the fathers or to the truth for which they

stood, to be Pauline to-night, for Paul's great-heartedness came from the large Eastern look that always went from his eyes, and the using of his memory as a momentum, and wings to better things and larger life. So may we use our memory, as we stand upon the crest of the past half-century and look back and look forth; for before us as before the apostle, there stretches the golden age of the church of the living God. So runs the revelation of the Book from Genesis to the Apocalypse; so runs the current of the centuries from Mesopotamia to the land of Canaan. So will Milton's "white-handed hope" lead us along into wider ways of faith and love, until with Sarah Adams we can sing, "Nearer my God to Thee, nearer to Thee." For, materially, the advance of the past fifty years has discounted our dreams in the realm of invention and of applied power, while the growth of the church in numbers, and influence, and wealth, and opportunity, is a tremendous prophecy of the enlarged powers and the great diversified gifts that shall be brought into the treasury of God.

To have told Cotton Mather that one day we should read the debates of the English Parliament six hours before they were delivered, or that one day we should send questions and obtain answers from our missionaries in China and Egypt between sunrise and sunset, would have put us into the witch court in the old drug store of Salem; but these things are behind us as we face with greater expectations the days that are to come. Also in our own lives that golden age is coming. I care not where in the calendar of years you or I may stand to-night, for I remember that these words of the text were spoken by "Paul the aged;" the great epistles had already been written, the great missionary journeys had been traveled out, and the old man, captive and bent, was waiting in the prisons of Nero for his release; and he said, "Forgetting the things that are behind I stretch forward to the things which are before." What is true of the apostolic life is true of every life, whether our harvesting is here or hereafter. We are all on "the world's great altar stairs which slope from darkness up to God." This, then, is the revelation of the gospel. This,



then, is the witness of history, and in the coming millenniums of growth and liberty the Congregational churches will have a part in the road-building of the future, as they have already had in the past—a part for which our traditions and our principles and our polity give magnificent equipment and vast missionary possibilities. For historic Congregationalism is trinitarian, not only in its doctrine but also in its politics. It has stood for the ethical and spiritual gospel of personal righteousness always, and against any form or symbol of ecclesiastical machinery that failed to bring enrichment of spiritual life to the church of God. It has stood for the sovereignty of the local church, and its equality of rights and duties, as well as its absolute jurisdiction in the administration of its own affairs, and yet it has asserted the spiritual and ecclesiastical fellowship of all the churches in the bonds of counsel, and of sympathy, and of Christian life. Upon this trinity of principles for 270 years the Congregational churches have leavened the land from Plymouth Rock to the Columbia with their principles of republicanism. If we have departed from these standards let us sound a return in an hour like this, for the standard still swings true to the star of our destiny, and also of our largest hopes.

These are the great working principles, we take it, of the future. For the gospel of personal righteousness is a needed evangel in the life of the modern church. Cæsarism in the garb of wealth and caste, and priestliness in the shibboleths of authority and of ritual, half-way covenants and half-way lives and articles of intellectual assent—these are all about us, and stealing in upon us, very much as they stole in with "Prince Charlie" after the days of Cromwell into the restoration of the English church. If the church is to stand as old Durham Cathedral stood in the border wars, "half house of God, half castle 'gainst the Scot," the mission of the Puritan churches is still on. For this principle will place Christian character and personal experience above all credal tests for church membership; it will unloose that lingering alliance of church and state in our polity, against which the Puritan protested in the

days of Brewster. It will preserve to every believer his altar rights of sacrifice and of worship; it will elevate the spiritual ideal of the church above the letter, and so make possible that Christian unity for which we pray, for not from Lambeth propositions, not from "acts of uniformity," but from the pilgrim ideas of indwelling love and faith will come the oneness of Christendom. We already evidence our catholicity by our works. We immerse, we recite the Apostles' Creed, we pray the Lord's Prayer in concert, we read the Psalms responsively in our service, and we touch elbows with all sorts and conditions of men ecclesiastically in the common philanthropies of life; we respect the rights of private judgment, and yet we love the songs and symbols of the historic faith. We recognize lay ordination, and we believe in apostolic succession, whenever it is backed up by apostolic success. So, beloved, we box the compass in our principles, and yet we keep true to the pilgrim spirit, which puts no barrier about the commonwealths of God, either of color or of climate, or of creed, that makes the gospel of the atonement of Jesus Christ the fence-line that stretches away into the clear of the great catholic communion of the saints. While in these twin pillars of our polity which flank the doorway of our ecclesiastical coming in and going out—the independence of the church on the one side, and the fellowship of the churches on the other side—we see, if we mistake not, the great watchwords of the coming time, *liberty and brotherhood*, for Congregationalism has always shrined itself in civil rights as well as in the freedom of the soul. It stood back of Marston Moor and Naseby; it stood back of Bunker Hill and the farmers of Middlesex; it stood back of the emancipation of the slave; it was the spirit of our polity that nerved old John Endicott to cut with one swing of his sword the red cross out of the Colonial flag in the market place at Salem. Everywhere and always Congregationalism has consorted with liberty of body and liberty of soul, and so it always must, not only for the sake of its traditions but for the sake of the coming republic of God,—liberty of opinion, liberty of doctrine between the covers of this Book must be

ours, liberty of reverent research in all departments of the truth, theological or scientific, from the study of Charles Darwin, in Down, to the higher criticism of Isaiah.

Liberty of life and liberty of deed, under the great simple contract of personal loyalty to Jesus Christ—that is, the liberty of the Pilgrim churches that have been, and it is the great mission of these churches in the days to come—a mission which has made them an asylum for reverent and devout souls, who have been unable to float in the sentiment of a negative creed or church, or in the agnosticisms of a material philosophy, and yet who have been unable to give their signature of subscription to symbols of Westminster or Geneva—those anachronisms of a nineteenth century theology. These churches have been an asylum to such souls, and they will be a larger asylum, if we mistake not, in the days to come than in the days gone by; a mission which fits the genius of our institutions as none other, and as Phillips Brooks said of the Episcopal Church, “If it is to have powerful life in this century it will come from the completer identification of itself with the genius of American institutions.” What is true of that church is doubly true of ours; and one of the fundamental principles of such church life is “no taxation without representation.” A mission which will feed the growing instincts of the growing soul, as we walk towards the light which old John Robinson said would be larger and larger from the pages of this Book.

The broadest liberty, then, within evangelical lines, has been the historic and the providential path of the Congregational churches, and this we conceive to be the principle of the future as well as the pledge of their culminating power; and joined to this freedom of faith is the spirit of a great brotherhood—a brotherhood with man—black and white, and yellow and red, so democratic that it shall widen the law of neighborhood into the circumference of the world, and so quick in its response to the appeals of ignorance and need, and of sorrow and sin, that it shall stand with Greenwood and Penry for

"reformation without tarrying," against all wrongs that trip the feet and stain the souls of men.

With these simple principles we have made the trail of the past worthy and white. With these same principles, beloved, we shall face the future, with calm and reverent hope, "Forgetting the things which are behind, and pressing forward to the things which are before, toward the mark of the prize of the high calling of God in Christ Jesus our Lord."

## OUR JUBILEE—AN HISTORICAL DISCOURSE.

BY REV. PHILO R. HURD, D. D.

"A jubilee shall that fiftieth year be unto you."—LEVITICUS XXV: 11.

The recurrence of every fiftieth year in the Jewish calendar marked, by Divine appointment, an epoch in the nation's history. It was called the year of jubilee; in other words, the year of rejoicing, because all past failures were then to be retrieved and a new start in life given to as many as might have fallen by the way. With great pomp and ceremony was it celebrated, awakening among the more prosperous many tender recollections of the good hand of their God, which, during all these years, had been upon them and begetting in them many fruitful resolutions of a higher devotion to His excellent service in the future. Just what that joyous occasion was to those who participated in it, it may be difficult for us, at this distant day, fully to understand. It will help us to approximate such an understanding of it, perhaps, if it be considered that it must have been to them very much what the Fourth of July and Thanksgiving Day, rolled into one, in their most enthusiastic observance, would be to us.

But it is not worth while to dwell upon that ancient jubilee. We have one of our own on hand to-night. Fifty years ago, on this very spot, "The General Association of the Congregational Ministers and Churches of Michigan" began its organized existence, and we are here for the purpose of celebrating that glad event.

Strictly speaking, however, it should be observed that our half-century does not end until the 12th of October next, for it was on that day in the year 1842 that the organization was consummated. But as this annual meeting comes the nearest

to that date, it will be convenient to consider the period as already complete and to regulate our observance accordingly.

This discourse is expected to deal, for the most part, with the facts of history. But what is history? Whence does it come? Or from what causes does it spring? It certainly is no mere spontaneous production. It is rather a development. Its roots may be traced running far back into the dim and shadowy past. The witty Autocrat of the Breakfast Table, Dr. Holmes, was once asked when the education of a child should commence. "Several generations before the child is born," was his characteristic reply—a reply fraught with quite as much wisdom as wit, for it takes into account the all-pervading fact of heredity, which in these modern days is coming more and more to the front. It is this significant fact of heredity which comprises about all that we now wish to conserve in the old and much-debated doctrine of original sin. Through our connection with our sinning progenitors and with the numerous lapsed generations that have preceded us, the formation of a thoroughly upright character, by our own unaided strength, has become exceedingly difficult, not to say impossible. The obstacles to be encountered are so formidable that it requires great force of purpose and great perseverance, accompanied by a divine quickening, to overcome them. And what is true of individuals is no less true of communities or associated bodies. They, too, sometimes, have behind them an heritage of disabilities which will be sure to block every proposed advancement, only to be overcome by the most strenuous exertions favored by providential interpositions. Our Congregationalism in this state, as we now have it, is by no means exempt from this great law of heredity. In order that its history during the last half-century may be duly apprehended, therefore, it will be necessary to go back of this period somewhat and notice the conditions out of which it was born. And in its wonderful birth, under these hard conditions, the overruling hand of a Divine Providence, unless I greatly mistake, will be as distinctly discerned as in the delivery of a soul from the thralldom of sin.

The fathers of Congregationalism, it is well known, were imbued with an all-absorbing zeal for ecclesiastical freedom. Most manfully did they contend for it against all opposition, patiently submitting, for its sake, to all sorts of hardship—to persecution, to the loss of worldly goods, to imprisonment and banishment from their native land. And this early zeal of theirs was directed no less against Presbytery than against Prelacy. Nothing, however plausible or promising—absolutely nothing, would they allow to stand between them and the liberty wherewith Christ makes His people free. And this complete freedom they continued to assert so long as it seemed to be threatened from without. But the time at length came when all such threatening ceased; when, with the attainment of civil liberty in their wilderness home, this higher ecclesiastical freedom was secure. And then came the time of real danger. Security bred carelessness, and carelessness indifference, and indifference the hidings of the enemy's approaches. These approaches were insidious. They came under the guise of friendship, in a plausible "plan" for the "union" of forces against the common foe. But mark the kind of plan proposed. Was it one by which equal advantages would be likely to be reaped on both sides? That it was so in words may be admitted, but in practice it was quite different. Instead of that it might better have been called "a plan to shut up Congregationalism in this country forever within the narrow bounds of New England and to turn over all the rest of our wide domain into the grasping clutches of Presbyterianism." For, whatever may have been intended, that, as the plan was administered, was the actual result—a result very easily brought about by the one single fact that all, both ministers and churches, were expected to join the Presbytery. The State of New York furnishes a striking example of its working. Most of the churches formed in that great state during the earlier years of the present century, though largely of Congregational origin, it is well known, became in this way Presbyterian and remain so to the present day. Very much the same may be said of northern Ohio. And had that one-sided plan been allowed to con-

tinue, the same fate must have inevitably befallen all the rest of our vast territory, stretching on towards the Pacific Ocean. It raised a tidal wave of Presbyterianism, which, beginning at the Hudson River, threatened to engulf the entire land, and which, after sweeping over New York and northern Ohio, received its first serious check in its westward march in the organization of our Association. Its promise of continuance was certainly very flattering. Everything seemed to favor it. Even the first Theological Seminary, which was established in Congregational New England, at Andover, Mass., in 1808, had a Presbyterian in its chief chair; and upon this important subject of church polity, not a single word of instruction was in those earlier days ever given. Only the sage advice that, when any of the students should be called to exercise their ministry on the other side of the Hudson River, they had better join the Presbytery—advice which, at that early day, they generally took; and through the love of power, once tasted, very many of them became in time the staunchest adherents to that form of church government.

Such, then, were the hard conditions out of which our Michigan Congregationalism was born—with everything seemingly against it. The wonder certainly is that it ever saw the light, or that, being born, it continued to maintain anything more than an ephemeral or sickly existence.

But, thanks to a kind Providence, during the last part of the first half of the present century, a manifest change had come over the spirit of our polity in its ancient seat. The New England churches had begun to see their grand mistake in yielding themselves thus to the somnolency of indifference, and selling their precious heritage of freedom for what proved far less than a mess of pottage—giving over their sons and daughters to a bondage which their fathers could not endure. And this mistake they earnestly set themselves to correct. Why—they began to inquire—may not the same free polity under which our fathers prospered so well in hewing out for themselves a home in the wilderness of New England—why may it not be equally protective to our children, as, under



similar conditions, they push their way into the uninhabited regions of the West? Particularly did this burning question begin to be agitated by the young men who at this period thronged our seminaries, among whom the long-neglected study of church government had been revived. Under the mild constraints of this study they soon found themselves thoroughly imbued with the principles of the fathers, and on every hand they might have been seen busy in the preparation of suitable Articles of Faith for the new churches they hoped to be permitted to form in the new territories to which their eyes were turned, and of constitutions for the associations into which these churches might be gathered, after the New England pattern.

Among these young men was my early friend and classmate, L. Smith Hobart, who may justly be called the father of organized Congregationalism in Michigan. He was from central New York, where he had witnessed the absorption of our Congregational element by a rival denomination. The sight had stirred his righteous spirit to its very depths, and had produced in him the resolution to do what in him lay to stem the tide in that direction. After his graduation from the Theological Seminary, at New Haven, Conn., in 1840, his steps were providentially directed to this then new State, where everything, both secular and religious, was in the gristle, awaiting the moulding touch of some master hand to form it into shape.

Mr. Hobart was called to the pastorate of the small and struggling church of Union City, in the western part of the State. His nearest ministerial neighbor was the Rev. John P. Cleveland, of Marshall. Mr. Cleveland had left the pastorate of the Presbyterian Church in Detroit, and had removed to Marshall to take charge of the enterprise of establishing a University in that place. Not long after Mr. Hobart's arrival, he was kindly invited by Mr. Cleveland to attend the meeting of the Presbytery, accompanied by the expression of the hope that he would see his way clear to join it, as most of the ministers coming into the state had already done. Mr. Hobart

very promptly replied that he was a Congregationalist. "Oh! well," rejoined Mr. Cleveland, "that makes no difference. So was I when at the East. But here the case is changed. We all go in to make a strong body. There is no Congregational organization in this part of the State. You will find yourself quite at home with us, and I think you will like us. You had better join us." Mr. Hobart very decidedly replied that he must not be expected to join them. On another occasion various other considerations were again urged upon him by this same brother with the same end in view, among which was this—that "Presbytery is a strong government, just the thing for the West. The people here are head-strong and restive. They need to be controlled by a strong hand. Congregationalism will never do for this region. It is too weak." Mr. Cleveland had learned his lesson well. These were the stock arguments employed for proselytism in those days—arguments scarcely less complimentary, it must be confessed, to the intelligence of the one party than to that of the other. And when these arguments seemed likely to prove unavailing there was no hesitancy in resorting to what may very appropriately be called "the Home Missionary scare." Very gravely was the newly-arrived minister told that unless he joined the Presbytery he must not expect Home Missionary aid. Thus was it sought to catch men with guile in turning them from the ways of the fathers. Just as though an inspired apostle had not long ago decided that the humblest and weakest disciple of the Lord Jesus is far better qualified to judge between contending brethren than the proudest prelate or presbyter that ever figured in a mis-called church court, and as though, at that very time, fully two-thirds of the funds of the American Home Missionary Society did not come from Congregational sources. But weak as these arguments must be allowed to be, they were not wholly in vain for the purpose for which they were employed. And what, perhaps, was quite as bad, if not worse, the echo of them sounded back to the old home churches, and begat in them a lingering distrust of the few faithful ones who, on going out from them, had dared to assert

the principles in which they had been reared—a distrust which it took years of diligent labor to remove.

As Mr. Cleveland's name has been so freely mentioned, it may, perhaps, be due to his memory to say in passing, that he seems to have repented of his unnatural zeal in trying to turn the sons of the Pilgrims from the ways of the fathers. For, on the failure of his University scheme at Marshall, we find him returning to his native heath, and to the Congregational fold, and shortly after becoming a member of the famous Albany Council, whose sole object was to build up in the West what he had sought so diligently to tear down.

But to return. There was one man whom none of these things could move, and that man was Mr. Hobart. He had come to Michigan with the set purpose, not only to preach the gospel, but also to unfurl the banner of a distinct Congregationalism, and, under its ample folds, to lead back the descendants of the Pilgrims to the forsaken ways of the fathers. And from this purpose he was not to be turned aside by any discouragements, however formidable. It was nothing to his bold spirit that the enemy already had possession of the field and was securely intrenched, nor that the forces on which he was mainly to rely had been allured within the enemy's lines. All these disadvantages he courageously purposed to surmount.

Mr. Hobart preached his first sermon in Union City on Nov. 8th, 1840. Immediately after his arrival he began to survey the ground to ascertain how the cause so dear to his heart could best be promoted. To his great joy he learned that, in the extreme eastern part of the state, a movement in the same direction had already, in that very year, been begun. On the 12th of the preceding May, 1840, the Eastern Association and Conference had been organized. The same thing must now be done for his part of the State.

Steps were soon taken by the little church in Union City for Mr. Hobart's ordination, which occurred on the 13th of Jan., 1841. Along with the letters missive sent out to gather for that purpose a council from the neighboring churches, a call was also sent, by consent of the church, for the assembling

of a convention, immediately after the ordination, for the formation of a conference of the churches. The call was promptly responded to: the convention was convened. The matter was duly explained by Mr. Hobart; a suitable constitution, prepared by him, presented and adopted; and the Marshall Conference—now the Olivet—became an accomplished fact, with a constituency of some eight or nine churches.

In the course of the following year, as Mr. Hobart gained a better acquaintance with the drift of affairs about him, he was forced to the conclusion that, if Congregationalism ever became strong and efficient in the state, it would need to be pushed with vigor, and that a General Association should be formed as soon as another local body could be organized—on the principle, probably, that a three-fold cord is not easily broken. Most diligently, therefore, did he set himself to work to supply this remaining strand to the cord. By correspondence with several ministers in and about Jackson, he became convinced that the desired third conference could be formed there, which, with characteristic ardor, he urged these ministers to bring about as soon as possible. And so, on the 17th of the following month of May, 1842, the Jackson Conference was formed. Everything now seemed favorable to the organization of a state body. Accordingly, Mr. Hobart suggested to the brethren of the newly-formed Jackson Conference, that they issue a general call for a convention to assemble at Jackson—as that was the most central, and therefore the most convenient, place of meeting—for the organization of a General Association of the State. His suggestion was promptly acted on at a meeting of the Conference held on July 6th, 1842, and on the 11th of October following the convention met, and on the next day, Oct. 12th, "The General Association of the Congregational Ministers and Churches of Michigan" was duly organized. There were present at that initial meeting ten ministers and ten delegates of the churches, most of whom have since passed into the unseen.

The Constitution and Articles of Faith, then adopted, remained, with slight alterations from time to time, until 1871,

when, because they seemed somewhat antiquated, they were exchanged for those which now appear in our minutes. The slight change in the name of the body, because of its obvious significance, will not fail to be noted. At first it read, "*The Ministers and Churches*," thus giving to the ministers the place of honor. It now reads, "*The Churches and Ministers*," thus indicating one of the fundamental principles of Congregationalism, that ministers are for the churches, and not the churches for the ministers.

The body, it will be seen, was but small at first, and many were the prophecies of its failure. But the men who were in it were in dead earnest. The word "failure" was not in their vocabulary. They were determined, not only to win, but to deserve, success. And so, in spite of the opposition they had every reason to expect, they proposed to keep right on in the even tenor of their way.

The expected opposition was not long delayed. The Presbyterians, by virtue of the Plan of Union, claimed the state as their peculiar province, and looked upon any of the affiliated denomination who should presume practically to question this claim as interlopers and schismatics. Accordingly, they were not slow to denounce the movement and throw all manner of obstacles in its way.

A little incident will serve to show the feeling with which they regarded it. In those days it was customary, among the different denominations, to maintain a friendly correspondence with one another by an interchange of delegates to their respective annual meetings. In compliance with this custom, our General Association, at its first meeting, appointed for this laudable purpose, a delegate to attend the meeting of the Michigan Synod, which was soon to convene. Accordingly, the delegate made his appearance on the floor of the Synod, announced the name of the body he represented, and requested for it the opening of a fraternal correspondence. No sooner had he taken his seat than he who was esteemed the leader of the body arose, turned his eyes in every direction, and, in sarcastic tones, inquired, "What is the General Association of

Michigan? Where is the General Association of Michigan?" Just as if it was too insignificant to command notice, or too infinitesimal to be discerned, except by the aid of a microscope.

But the opposition with which the organization of our body was thus met very happily soon subsided, and the two denominations, occupying the same ground, assumed relations quite friendly and fraternal—relations which, I am glad to say, have been pleasantly maintained to the present time.

More and more evident did it become every day, that parties of such divergent principles were far better apart than together; that if the union was a mistake for the one because of the circumscription thus practically put upon its boundaries, it was equally a mistake for the other, because of the element of discord and division thus introduced into its counsels. Already, because of it, had the great Presbyterian body been rent in sunder, and, through the alien theology which came in with it, it seemed to give promise of a perpetual strife—a promise which has by no means been annulled by the separation. When the source of the disturbances which *now* so profoundly agitate that venerable body is carefully sought, it will be found, if I do not greatly mistake, right here—in the inevitable clashing of these two diverse theologies which have obtained a home within its bosom, and which are represented in the two prominent but mildly hostile eastern Seminaries of the church. These two theologies, like the twins in the old Patriarchal story, have been long struggling together in the womb of the church, and seem destined to continue the struggle until the decree, "The elder shall serve the younger," shall, as in the other case, have received its accomplishment. That a union fraught with such serious troubles ought to be terminated, became as evident to the one party, as, for different reasons, it was to the other. It therefore soon quietly went into desuetude, with none to mourn its departure, leaving each of the high contracting parties free to pursue its own way, with none to molest or make afraid.

Our Association, it has already been said, was, at its organization, but a small affair. But it did not long remain small.

At once it seems to have shot up into quite respectable dimensions. The banner of a pure and distinct Congregationalism once unfurled, nearly all of the old Pilgrim faith in the state, both ministers and churches, seemed ready to gather around it. Not all at once, but gradually, as the interests of harmony would allow. Some few, indeed, there were, that had been so securely caught in the meshes of the net which had been spread for them, as never to be able to escape. Curious evidences of this are found in the fact that some of the older Presbyterian churches in the State, which were at first Congregational, still retain their original corporate name in the society through which alone their finances can be legally managed, thus furnishing a perpetual reminder of their perversion. But by far the larger part rallied, in due time, to the old familiar standard. So large was the immediate growth of the Association that, according to the statistical report of 1846—only three years and a half after the organization, it will be noticed—it was found to contain no less than six conferences, forty-two ministers and fifty-six churches, with a membership of two thousand three hundred and thirty-two.

One instrumentality which greatly contributed to its growth, was the publication, by Mr. Hobart, of a monthly paper called "The Michigan Congregationalist," the object of which was to enlighten the public as to the real nature and principles of our church polity; to distinguish it from the Presbyterian notions with which it had become much confounded, and to defend our free system from the misapprehensions and slanders which were current concerning it. This paper, published at this critical time, served an excellent purpose; and though it cost Mr. Hobart more than two hundred dollars beyond what he received in return—a pretty large sum, at that time, for a poor Home Missionary on a small salary, to expend—he never regretted it, but always considered it an excellent investment.

From this time on, the growth of the body was absolutely phenomenal. At the close of the first decade, 1852, it contained seven conferences, seventy-two ministers and eighty-

seven churches, with a membership of three thousand eight hundred and thirty-two. At the close of the second decade, 1862, the number of the conferences had not increased, but the ministers numbered one hundred and four, and the churches one hundred and thirty-five, with a membership of seven thousand four hundred and thirty-seven. The third decade, 1872, gives nine conferences, one hundred and fifty-six ministers, and one hundred and seventy-nine churches, containing nine thousand one hundred and forty-three members. At the end of the fourth decade there were fourteen conferences, two hundred and nineteen ministers, and two hundred and fifty-five churches, with a membership of sixteen thousand nine hundred and fifty-seven, which raised Michigan to the rank of second among the States in the number of its churches and sixth in the number of members. It also carried our Association, in the number of its churches, far out of sight of its competitor, the Synod. The fifth decade brings us down to the present period, and swells the number of conferences to seventeen, the number of ministers to two hundred and ninety, the number of churches to three hundred and nineteen, with three added since the opening of the year, containing twenty-four thousand six hundred and thirty-three members.

And now, if the full reason for this remarkable growth is sought, it will be found, unquestionably, first of all in the blessing of God upon the earnest activity and faithfulness of our churches and their pastors in building the walls of our spiritual Jerusalem, and in their unflinching adherence to the unadulterated principles of the Pilgrim polity. Much is also due to the increasing popularity of a free government in the church as well as in the State. But conspiring with these causes others of a more general nature deserve to be mentioned.

The entire Congregational body throughout the land seems to have thrown off its Rip Van Winkle slumber of years and to have awakened to a new sense of the dignity of its high calling as the representative of the ancient freedom which obtained in the early church.

This new awakening was first manifested by a Convention



of ministers and delegates of the churches, both East and West, held at Michigan City, Ind., in the year 1846. This Convention, which was really a Michigan affair, it having been both originated and engineered by Mr. Hobart, had a most salutary effect upon the interests of the denomination. Not only did it serve to concentrate attention upon our languishing Congregationalism, but also to bring the churches of the East and West into a better acquaintance with each other, and thus to correct certain misunderstandings which had been drawing them apart. It also paved the way for the Albany Council of 1852, which gave a still greater impetus to the cause, and prepared the public mind for the far more influential Council which was held in Boston, Mass., in 1865, and finally, for the establishment of a permanent Triennial National Council which was inaugurated at Oberlin, O., in 1871, and which was welcomed with great unanimity and cordiality by the churches of this body. This last seems to have placed the crown upon our beloved Congregationalism, to have unified it without compromising the cherished autonomy of the churches, and thus to have armed it for better aggressive service against the kingdom of darkness and for still more glorious conquests in the future. Unless I am greatly mistaken, it will prove to us what organization is to an army, enabling us to throw our combined force against a given point and thus to secure the greatest possible results. Most grateful should we be for the new measure of wisdom vouchsafed to our counsels in these latter days. Its auguries for the future are exceedingly propitious. Just as the union of these free and independent States challenges the admiration of the nations and awakens in them a longing for similar conditions, so the union of these free and independent churches, scattered over our broad land, can hardly fail to challenge the admiration of the people of God in the ages to come, and thus become to them a powerful incentive to break away from all the trammels of ecclesiastical authority in which they may be held.

Theological education early received the attention of this body. Because of the rapid increase of the churches, it soon

became evident that the East could not long be depended on to supply them with the requisite number of ministers, but that these would have to be raised up among themselves. The matter was freely canvassed in private, but no public movement was made concerning it until 1853. At the meeting of the General Association of that year Mr. Hobart brought it before the body in the form of a carefully prepared plan of Theological Education. His plan was freely discussed, and a committee appointed to examine it and report at the next annual meeting. At that meeting the committee brought in a favorable report, which was unanimously adopted, and the Secretary directed to correspond with the other ecclesiastical bodies of the Northwest, with the view of securing their approval and coöperation. And thus was started the movement which resulted in the establishment of the Chicago Theological Seminary—an institution which has already more than met the fondest anticipations of its founders, and which promises to be a fountain of untold blessings to the churches in all coming time. In this institution our Michigan churches have endowed a Professorship, which bears the name of the State as well as of its chief donor, the late Mrs. Sweetser, of Port Huron.

The higher education has also not been overlooked. During more than three-fifths of the period now under review, these churches have helped to sustain a Christian College at Olivet, which, after many hard struggles, is now in a most flourishing condition and gives pleasing promise of increasing success in the future. But because the College has never had any organic connection with this body, and because another denomination has shared with us its burdens, I seem precluded, in this historical sketch, from anything beyond a bare recognition of it, and of its great usefulness. If the union of these two denominations in church work, once entered upon with such large expectations, proved a failure, that, I am happy to bear witness, cannot be said of the conduct of the College. From the very first the utmost cordiality and harmony have prevailed. And if henceforth the other party shall

see fit to withdraw from the partnership, as they seem about to do, to sustain a College of their own, our heartiest good wishes and most fervent prayers for their success will go with them.

Our Association has not been averse to "modern improvements" in Congregationalism. In everything but the fundamental principle of the autonomy of the churches, so far as these improvements have been dictated by a "sanctified common sense," and have seemed to give a better expression to our ecclesiastical fellowship, it has rather welcomed them. Permit me to make one or two specifications.

I mention first the matter of ministerial standing. Differences in respect to this, you are aware, have existed from the beginning. While some have held that a minister's standing should be in his church, others have insisted that it should be in the conference or association of the churches, thus introducing confusion into our counsels and rendering it extremely difficult, in some instances, to visit delinquent ministers with appropriate discipline. Here, then, was there an obvious occasion for the interposition of the National Council. Accordingly, as early as 1877, the matter was brought before that body by a memorial from a local association, and after passing the ordeal of several committees, and a thorough discussion covering several years, with varied fortunes, it was finally decided at the meeting of 1886 in Chicago, "that Congregational ministerial standing should be lodged in an Association or Conference of the Churches, and that our local Conferences and State organizations should make such modifications of their constitutions as may be requisite to the assumption of so grave a responsibility." The point I wish to make here is, that this is precisely the position taken by our Association from nearly the very first, and further, that that wise decision was largely due to the earnest and able advocacy of our representatives in the Council. The source of Congregational authority, like the star of empire—may it not be said without offence—has, during the last few years, been gradually traveling westward. No longer is it sought in Massachusetts, its ancient seat,

but in Michigan. May it never find a less worthy resting place.

Allow me to just allude to one other topic. It is the matter of local councils—how they should be constituted. The old rule was, you are aware, that they should be composed of churches from the vicinage. But this term “vicinage” has, in practice, become exceedingly elastic, stretching from the Atlantic to the Pacific, on the one hand, and from the Lakes to the Gulf, on the other, thus rendering it possible for a church to “pack” a council to suit its own purposes, whatever they may be, and so nullifying its moral influence and subverting the very foundations of our fellowship. To remedy this, it has been proposed by several of the associations of this body, and the proposition has been embodied in their constitutions, to restrict this term “vicinage” to the churches of the association to which the church seeking advice belongs. That this new rule may be made general by an act of the National Council, as in the other matter mentioned, is, in my judgment, the one thing requisite to the completion of our polity, and therefore is most devoutly to be desired and most earnestly sought.

Brethren of this Association, the first half-century of our history is now complete. Its record is closed—closed forever. On a calm survey much, doubtless, may be found in it to occasion regret, much that we would gladly have expunged. Imperfections, mistakes, failures crowd its pages. Were it otherwise it would hardly be human. And yet much has been accomplished during these years of which we may well be proud. Far beyond our deserts have been our successes. God's evident hand has been with us; His blessing has been upon our poor labors. To His adorable name be all the praise, all the glory!

Brethren, the past is behind us. There let it remain while we gird ourselves afresh for the duties and responsibilities that lie before us. The future—what vast possibilities lie wrapped up in it! The next fifty years—what grand opportunities of usefulness will they afford! Unless I greatly misread the signs of the times, we are entering upon an era of unusual religious

activity. The period of indolent self-introspection is fast passing away. The Church of God is awaking, as never before, to the dignity of its high calling. • Work, work for God and humanity—that seems to be the watchword of the hour. All classes seem to have caught the contagion. Old and young—children, even, are enlisted—reminding us forcibly of the words of the old Hebrew poet, “Out of the mouth of babes and sucklings Thou hast ordained strength.” From these combined activities, what astonishing results may not the coming half-century witness! How greatly will these more than three hundred churches of our order in this goodly state be strengthened and enlarged. Their primitive houses of worship, which cost them so much sacrifice and self-denial, will be replaced by larger, more beautiful, more commodious edifices, to be thronged with devout worshippers. The number of churches which adopt our free order will also be greatly augmented, possibly doubled, from which shall issue streams of benevolence to girdle the earth with benediction and blessing. Truly, my brethren,

“We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling;  
To be living is sublime.”

The fathers—where are they?—the men who so grandly guided this Association through its earlier and more perilous history—where are they? Gone—nearly every one of them—gone to their well-earned rest and reward. Our tenderest and most grateful benedictions go with them. But, thanks be to God, they have been followed by others every way worthy of their bright example. And so may it ever be. May that long line of faithful men, valiant for the truth, mighty in word and doctrine, so auspiciously begun, never cease, so long as the Lord hath need of them in building up His kingdom among us. And as the years roll on and wider fields of usefulness shall open to them, may they have the wisdom and the grace to rise to the greatness and grandeur of their opportunities.

AMEN.

## REMINISCENCES OF THE EARLY DAYS.

BY REV. HENRY L. HAMMOND.

Fifty years ago I had the privilege of looking in upon a small company gathered in Jackson, of ten ministers and ten laymen, while they were laying the foundations of the body whose jubilee we celebrate today. Three others besides myself, one minister, one licentiate, and one deacon, were spectators and corresponding members: Rev. M. S. Robinson, of Lorain Association, Ohio; Geo. Barnum, a licentiate, of Jackson Association, and Dea. Chester Hammond, of Union City.

Men who found societies that live to have jubilees and centennials must believe something special, and must have the courage of their convictions. What that little company believed in addition to the common faith of Christians they put on record in the preamble of the constitution they adopted: "Believing that the principles of the Congregational system of church government are plainly taught in the Scriptures, and believing that system to be better adapted than any other to secure the highest interests of the Christian church, and believing moreover that the extension and efficiency of the system would be greatly promoted by the organization of a General Association of the Congregational Ministers and Churches of Michigan, we do therefore adopt the following Constitution and Rules."

You will observe they did not say, as was common at that day, "The New Testament does not teach any particular form of church government," and therefore Church Polity is of little consequence; that "Congregationalism is good for New England among an intelligent, cultured, homogeneous people, but not adapted to other latitudes and longitudes;"

nor that "Congregationalism is good if you don't make an *ism* of it;" nor that other assertion, common then, "If I were in New England I should be a Congregationalist, but out in this new country, away from the good deacons and settled society, a stronger government is needed," not thinking that the proffered compliment to Congregationalism implied a lack of principle in the giver, simply a wish to be with the majority, and forgetting also that where good *deacon timber* is scarce good *ruling elder timber* cannot be plenty.

Farther West it has been said that the *isothermal* lines were against Congregationalism. What *hasn't* been said by somebody against this simple Scriptural Polity? I don't know exactly all the other lines needed to complete the argument, but I know that the crooked isothermals, it was claimed, carried New England temperature so far North that there was no Congregational territory there. The men who founded this body believed that the Master gave the principles of Congregationalism for the establishment and governing of His church, that the apostles preached and practiced Congregationalism in the churches founded, and that these principles of Christianity at the outset are good for all races, all countries, all times, all degrees of culture, not excepting missionary countries, home or foreign.

These men had also the courage of their convictions. They nailed the flag to the mast, as it were, for they published it every year in every copy of their minutes, and that when they were few in number and their churches small, and when the chief places in the State had been possessed by other polities; when social influences had been marshaled against them everywhere; yes, when New England herself had proved faithless to her trust, and her great Seminary, through her great Professor of Theology, was advising the graduates as they went West to ally themselves with "a stronger form of government," and their churches, with a generous, though mistaken, magnanimity, were ready to give money freely to almost any denomination in the West but their own. Only three years after I found it very difficult to raise in New

England \$1,000 for Congregationalism in this State, while Dr. Bullard, of St. Louis, was cordially welcomed when he asked \$10,000 to build Presbyterian churches in Missouri,—so careless was New England fifty years ago about preserving the precious inheritance received from their persecuted fathers. The children who came to the West learned the value of church freedom in something the same way with the Pilgrims.

I impute to this firm belief in Congregational principles and this courage of their convictions the growth of this Association in fifty years from a dozen churches to 320. I was present at the formation of seven of these: Union City, Fredonia, Detroit First, Wayne, Ann Arbor, Greenville and Newaygo, and in the same way must you grow hereafter. Teach Congregationalism pure and simple to the people. Confide in it. It may try your patience, but be patient, for know ye of a truth, that every departure from its principles will bring trouble in the end. Watch against any perversion of the system, ever mindful that "eternal vigilance is the price" of ecclesiastical as well as civil liberty. Watch your "standing committees" lest they become sessions. A distinguished Boston pastor told me that his committee governed his church as completely as any Presbyterian session. Demand rotation in all your offices. Watch your pastors and teachers. Expect and require them to *preach* on the *true Church Polity*, as the ministers of all other churches do. Watch your Theological Seminaries, and demand that the professors teach the young ministers "how to behave themselves in the church of God." Watch the National Council, lest it shall gradually grow into a General Assembly without the restraints of a written constitution. Watch your Missionary Boards, and see to it that in planting churches on heathen ground there is no departure from apostolic precedent.

While I say these things, I believe in the heartiest recognition of all who love our Lord. I would give them all the right hand of fellowship; I would coöperate with them in all good works; I would respond at once to every sensible appeal for Christian Unity. Congregationalism never stands in the



way of true unity, for it never invades any one's rights. Nay, it seeks specially to secure to every man his rights, and opposes those only who want their own and other people's too. And those who believe, as we do, that this is both the Scriptural and the best form of Church Polity, are solemnly bound to transmit it unimpaired to coming generations.

A few words as to some individual members of the first convention. The Moderator, Prof. Marcus Harrison, was a man of enterprise and ability, especially in that part of his being in which the moral quality is said to reside. Though not deficient in intellect or sensibility, his voluntary nature held the preëminence. In what appeared the very last stage of consumption, it was said that even death had to await a fixed determination of his to visit New England, although he had to go thither and back on a bed laid on the bottom of a one-horse express wagon, and occupying three months in the journey.

John D. Pierce, next to Father Ruggles, was perhaps the pioneer Congregational minister of the State. He had been a laborious worker for fifteen years in the Oneida Association, New York, when he broke down, and about 1830, sought health in a pioneer life. As he came through Detroit he is said to have received this message from a Presbyterian there: "You will not be expected to organize any Congregational churches in this territory." He did not, however, feel bound to obey his self-appointed bishop, and did found a Congregational church in Marshall. Mr. Pierce, while seeking health, made himself useful in similar matters, became Superintendent of Public Instruction in the then Territory, and was the father of the school and university laws. The enemies of our polity took occasion to say that he had secularized himself, and also to magnify his medicinal use of certain tonics and stimulants, and to prejudice the incoming good people against him and the polity he represented. For several years we younger men thought his name did not add much strength to our small band. At length the Marshall Association sent to him a committee for fraternal conference, of which I was one, and we

learned that he was more sinned against than sinning. He afterward, at the suggestion of his brethren, triumphantly vindicated himself in the *Congregational Herald*, and lived among you an honored patriarch to extreme old age. The church which he organized at Marshall was early supplanted by a Presbyterian one, as the laws of comity did not then prevail, and no right of pre-occupancy was conceded to Congregationalism.

Hiram S. Hamilton was a popular preacher, but was often interrupted by a diseased throat, and went early to Minnesota, but finally came back to this State and died in Ionia.

Thomas Jones, of Welsh descent, with the fervor of his race, was very active in protracted meetings and revivals, and was remarkable for his zeal in pastoral visitations. It used to be said that no settler could come into the neighborhood within five miles of him without receiving a call from Brother Jones before his horses were unharnessed.

Rev. Ebenezer McDowell was a brother of Rev. J. R. McDowell, so well known as a pioneer reformer in New York city sixty years ago. The Western brother had much of the same zeal, a good deal of rude power and originality, but little polish. He published a small paper in Detroit that was useful to some classes of people.

Rev. L. Smith Hobart has been so well described by Dr. Hurd in the historical discourse that I need add nothing except my hearty endorsement of the commendations of my old and special friend.

Rev. Harvey Hyde, the only surviving member of that first convention, is here to speak for himself.

There were some other ministerial members with whom I was not enough acquainted to speak particularly, and some whom others may describe.

One of the delegates, John N. Stickney, of Union City, was son-in-law of David Hale, the founder of the Broadway Tabernacle Church of New York, and the earnest helper of the Congregational churches in Brooklyn, to whom also Michigan is so much indebted for timely help in founding the first

church in Detroit, and for supporting a missionary evangelist in the State. Mr. Stickney is still living in Rockville, Conn., perhaps the only surviving layman of that convention. I sincerely regret that he is not here with us. He has been a very useful man in Sunday Schools, and has always taken special interest in sacred music. He took the lead in forming a musical society which included Marshall, Homer, Coldwater, Union City, and perhaps other places, for rehearsals and general improvement of music. Since his return to the East he has continued there his efficient work in the same line.

Deacon Chester Hammond, my honored father, was the nucleus around whom the church at Union City gathered. It was blest with revivals as long as it enjoyed his prayers and example, and has been one of the strongest of our churches in the State. Its senior deacon spent thirteen years in his Michigan home, and then so longed for his Heavenly home "not made with hands," that he went thither before he was quite seventy years old, leaving behind him the blessed heritage of a godly example.

## REMINISCENCES OF THE EARLY DAYS.

BY REV. HARVEY HYDE.

### *Brethren of the General Association of Michigan :*

I have been kindly invited to give you some personal reminiscences illustrative of the olden time. It gives me great pleasure to be permitted to look in the face such a body of vigorous workers in this beautiful part of our Lord's vineyard.

Its natural beauties of park and lake and prairie, as seen fifty years ago, cannot be conceived by one who looks upon it only after the defacing hand of man has been laid upon it. Fifty-two years ago the coming summer, in the heat of the log cabin and hard cider campaign, which made William Henry Harrison President, grandfather of the present Chief Magistrate, I landed from a lake boat in Detroit, then a city of one Presbyterian and no Congregational church.

Thence by stage, an open wagon, through the bottomless mud lakes that in all directions from Detroit obstructed travel, I made my way to Ann Arbor, then an ambitious little village, not yet dreaming of the great University, its present pride and the glory of the State. In its one pulpit I made my first essay in Michigan, preaching for two Sabbaths, and thence, by the same kind of stage again, to Marshall and south to Union City, where was a Congregational church (the first I had found in the State) with such staunch supporters as the Hammond family, whence were developed Hon. Charles G. Hammond, since so justly famed for his sturdy honesty and great benevolence, and Rev. Henry L. Hammond, who is present to tell his own story.

Union City church was in correspondence with L. S. Hobart, my classmate, and was awaiting his coming. I occupied their pulpit till his arrival, and then continued my explorations

westward at the suggestion of Rev. John P. Cleveland, Presbyterian bishop of Michigan, to whose kindness and that of his lovely wife I owe much, though he counseled me, as he did all others, to unite with the Presbytery, as Congregationalism was unsuited to the lawless West.

There were then but two known Congregational active ministers in the State—John Wilder, of Marshall, who soon returned to Massachusetts, and John Taylor, father of H. W. Taylor, awhile of Marshall and later of Canandaigua, New York. Father Taylor, though over seventy years, was a sturdy Puritan of an honored race (who had formed and preached to two churches in Bruce and Armada, Macomb County), whom God soon called to Himself. He fell with apoplexy on Sabbath morning while preparing for the service of the day. There were also two retired Congregational ministers, Pierce, of Gull Prairie, and Ruggles, of Pontiac. Isaac J. Ruggles was a man of remarkable simplicity and honesty of character; an earnest student to the end of his life; an indefatigable worker, he often walked ten to thirty miles whenever he found a field for Christian work. He died at an advanced age at his home in Pontiac. Soon after the coming of Hobart correspondence began to find out and develop the latent elements of Congregationalism in the State. We found about twenty churches, small and mostly holding some connection with Presbyteries or having no ministerial care. Materials were found, however, for two local conferences, called the Marshall and Eastern, and subsequently the Jackson Conference. The next move was for some medium of acquaintance and bond of connection to bring and hold us together. This led to the call for the meeting at Jackson, to which came some twenty persons, and where amid the patronizing, if not contemptuous, smiles of our good friends of the Presbytery, "our hopes prevailing o'er our fears," was born this child which has grown to such goodly proportions in fifty years, the few churches then existing having come to 320. A few names should be mentioned here that are probably unknown to most of those now living.

And first among these comes Rev. Josephus Morton, who led the colony to Vermontville. Though not favored with thorough early culture, he was a most earnest, godly and successful pastor, to such degree that he said he sometimes found himself addressing *sinners*, when on looking round he could see only saints in his audience, or church members, which ought always to mean the same thing. Then there was Thos. Jones, of Grass Lake, whose subsequent history is unknown to me. Soon came Foster to Jackson; Benton to Armada; Shaw and Kellogg to Macomb County; O. C. Thompson to St. Clair; Hammond to Detroit; Fairchild to Birmingham, and later Hine to Pontiac and Hurd to Romeo. But this brings me onto the ground of my successors.

In the spring of 1842 I made a horseback journey across the State from Allegan to Saginaw, up the Grand River valley, past where now Lansing boasts its glories, but where then in the dense forests, not a human dwelling was to be seen for many miles, on to Fentonville. Coming on Saturday night to a lonely Massachusetts tavern-keeper, I found a hearty welcome to baked beans and brown bread, and preached on the Sabbath in his bar room to his assembled neighbors—the first minister ever heard of in the neighborhood. Arriving at Saginaw, after a ride for miles through swamps with from six to ten inches of water, sometimes covered with ice, at the close of a March day I found myself on the east side of the broad river with not a human being or dwelling on that side, darkness already fallen and only lights twinkling on the other side. It seemed a cold welcome, but after much shouting and waiting kind friends appeared. Man and horse were cared for, and two pleasant years were spent there. My nearest ministerial neighbor of any denomination was twenty-five miles off on one side and as far as the north pole on the other. To a funeral or a wedding a fifteen mile ride was a frequent occurrence.

You ask for reminiscences. Many scenes come back to memory—some provocative of sadness, some of mirth.

We were raising the frame of our new church building one

Monday afternoon when a stranger came with a call to ride that night twenty-five miles alone through an unknown wood road without a clearing for sixteen miles, to cross the Kalamazoo River by ferry at midnight, with the ferryman asleep on the other bank and the mosquitoes abundant and hungry—to preach, and commit to the grave the bodies of eight men, women and children who had been drowned on the Sabbath by the upsetting of a pleasure boat. Such a sight have my eyes never looked upon where all felt that God had rebuked their Sabbath breaking. This was near Lake Michigan. Passing across the State, exchanging one Sabbath with O. C. Thompson, of St. Clair, after retiring to rest for the night I was aroused by a cry from Mrs. T., and descending with all speed found that, hearing steps on her piazza, she had discovered the door ajar and a huge bear confronting her on the outside. She slammed the door in his face and cried for help. I looked outside, examined the pig pen to find all safe, but no bear was visible. Retreating to bed again, I was dropping to sleep when a more startling shriek called me to look out of the window, and I saw the bear just leaping the fence and making for the woods. This time he had placed his paws on the window at Mrs. T's bedside and was looking her in the face, and the prints of his muddy feet remained there many days.

On Monday following we were greeted by bride and groom, who with their friends had crossed the river from Canada to get married, because one being a Catholic and the other a Protestant, the priest would not marry them without a \$5 fee, which they thought too much. I married them and received the munificent sum of seventy-five cents and the fun of seeing their happiness at having outwitted the priest and secured their marriage certificate.

I have the pleasure of having reckoned among my friends and parishioners in the olden time, Hon. Kinsley S. Bingham, member of Congress, Governor of the State and U. S. Senator; and James G. Birney, the polished gentleman and anti-slavery candidate for the Presidency of the United States.

I have had too sorrowful proof that the prayers, even of the pulpit, are not always answered. On one occasion our house of worship was borrowed for a funeral by another denomination. Going late, I slipped in behind the leader at prayer as quietly as possible to hear the petition that "God would make the minister of this church a perfect gentleman and surround his church with a halo of *cheveux-de-frise*." The first I am sure was not answered; I am not sure about the others.

Of personal hair-breadth escapes from sudden death my wife kept a record until she got to fifteenthly and then stopped. Twice from drowning, twice from being run over by a loaded wagon, the last time the hind wheel stopping exactly on my head, but utterly spoiling my best silk hat, and showing the blessing of a good stout skull.

But of all my perils, none perhaps is more remarkable than that in the cloud of "semi-lunar fardels" that have fatally stricken so many of my younger friends, and even when an Angell is at the head of your great University and I was permitted to sit by his side at a Yale festival, his keen eyes never found me out and all have passed me safely by.

But I must close. Let me turn your faces steadfastly to the future. Let the dead past bury its dead. Follow no leader but Christ.

"We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling—  
To be living is sublime!"

God speed and bless you all.

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#### A CONGRATULATORY TELEGRAM.

The following telegram was received from Mr. John N. Stickney, of Rockville, Conn., the only surviving lay delegate to the first meeting which organized this Association:

"Congratulations to the General Association at this auspicious meeting. May you all be admitted to the general assembly and church of the first-born."

The Scribe was instructed to send a fitting response.



## CONGREGATIONALISM AS AN EDUCATIONAL FORCE.

BY REV. WOLCOTT B. WILLIAMS.

Congregationalism as an organization has done but little, I fancy, for education in this State or any other. The *principle* of Congregationalism, which throws responsibility upon each individual, and which requires every man to do his best, has done much to educate and develop mankind; and those who have been brought up under it have not in educational development fallen behind those trained under any other system. Indeed, here in our own family circle we may say they have surpassed others, and their services have been in great demand wherever leaders in educational work are required.

Individual Congregationalists in proportion to their numbers have done more than their share of the advanced work of education.

But in treating our theme we are limited to the educational work of Congregationalists in Michigan, and we encounter difficulties in entering upon the subject.

1. A large number of those who have borne a prominent part in the educational work of this State are still living and on the stage of action, and it may seem indelicate to speak of their work.

2. It is extremely difficult to classify men. Congregationalists have always been ready to lend a helping hand to other denominations that were in need, and have temporarily united with them.

There are many Congregationalists in Presbyterian churches and many Presbyterians in Congregational churches,

and many men have labored in both churches. The first churches served by Pres. Bruske, of Alma College, were Congregational, but of late he has been pastor of a Presbyterian church, and has perhaps done as much as any other man to get the Presbyterian College at Alma on its feet.

Father Shipherd, the founder of Oberlin and Olivet Colleges, began life as a Congregationalist, but was pastor of a Presbyterian church in Elyria, Ohio, when he devised the plan of these Colleges.

On the 25th day of May, 1801, that sturdy Congregationalist, David Bacon, and his wife, opened a school in their own house on St. James street, in Detroit. They also left to the world a legacy of children and grandchildren who have been pillars of strength in the Congregational churches.

In 1831 Rev. John D. Pierce, a stalwart Democrat, a native of New Hampshire, who could not be anything but a Congregationalist, and whose full length portrait adorns the walls of the College library at Olivet, came to this State and settled in Marshall. Before coming to Michigan and while teaching in the East, he became much interested in the Prussian system of education, which he studied carefully. His knowledge of this system led to his appointment by the Governor of Michigan in 1836, as the first State Superintendent of Public Instruction. His first work was to devise a plan for the primary schools of the State and to organize the State University. Previous to entering upon this work he went East and consulted with Gov. Marcy, of New York, Edward Everett, of Massachusetts, and many other prominent statesmen and educators.

In January of 1837 he presented his scheme to the legislature and it was adopted almost unanimously with but very few amendments. Thus the foundations of our admirable system of public schools were laid by a Congregational minister, and under his administration was the State University organized. He strenuously opposed the granting by the legislature of any charter to other colleges in the State; thus the University was enabled to send its graduates into the field some twenty years before any of the denominational colleges

could do so. It is to this repression of denominational colleges by the State that the success of the University is largely due, and it also accounts in a great degree for the slow growth of these colleges.

In 1850 Mr. Pierce was a member of the constitutional convention and secured the insertion in it of a provision making the schools free. He filled the office of State Superintendent for five years, and subsequently did much in other ways for the improvement of the schools in the State.

In 1864 Prof. Oramel Hosford, another Congregationalist, was chosen State Superintendent, and is the only one who has held the office for four consecutive terms. "During his term of office a number of the most desirable reforms in the school system of the State were effected, principal among which was the abolition in 1869 of the rate bill law, and the consequent making of school privileges free to all alike. The county superintendency law was also enacted during his incumbency, and its greatest prosperity was reached under his administration."

Cornelius A. Gower held the office of State Superintendent of Public Instruction for some three years.

And Prof. Joseph Estabrook held the office for four years. Thus Congregationalists have held this office for twenty of the fifty-six years that have passed since the office was created, or more than one-third of the time.

Another Congregationalist, Cortland B. Stebbins, was the first Deputy Superintendent, and held the office for twenty years.

In 1844 Rev. John J. Shipherd, a Congregational minister from Oberlin, Ohio, led a company of thirty-eight men, women and children into the wilds of Eaton County to start a college. The worldly possessions of no one of them exceeded in value \$10,000, and all Marshall laughed at the old man who had gone off into the woods to build a college. The founder died within nine months, and before the school was opened, but two young Congregational ministers, Reuben Hatch and Oramel Hosford, recent graduates of Oberlin, took up the work

and organized the school under the modest name of "Olivet Institute." Prof. Hosford has carried on the work there with great self-denial for forty-six years, notwithstanding tempting offers elsewhere. Thus the Institute struggled on till in 1859 it secured a charter and blossomed out into Olivet College. While generous gifts and aid have come from Presbyterians, far the larger part of its funds have come from the Congregationalists, and the most of the work has been done by them. The Presidents, Fairfield, Morrison and Butterfield, were all Congregationalists, and they have been ably supported in their work by Profs. Hosford, Hewitt, Daniels, Goodwin, Chase, Loba, King, Estabrook, Wild and others too numerous to mention.

The College is only thirty-three years old and it has now ten buildings; four of them are of wood, three of brick, and three are stone buildings. One of them is a gymnasium, one an elegant fire-proof library building, on whose shelves are twenty thousand volumes, and about a thousand new books are yearly added to this number, and the reading room receives regularly one hundred and forty periodicals. The cabinets and laboratories are large and well equipped. Two of the literary societies are housed in elegant stone buildings erected by their own liberality and enterprise. The Y. M. C. A. has also neatly furnished rooms. The total value of the entire plant is not far from \$350,000.

Few people are aware how much this College has done for the State. About five thousand young people have received more or less of their education there. It has graduated 166 young men and 131 young women, a total of 297. Of the young men, sixty, or more than one-third of the whole number, have studied Theology or entered the ministry, and the College is not second today to any in the State of Michigan.

In 1857 two Congregational ministers, Revs. Charles E. Bailey and Amzi D. Barber, proposed to plant in northern Michigan a colony and college similar to that at Oberlin. In the following year they located their colony on a beautiful and elevated plateau about twelve miles from Frankfort and

one mile from Crystal Lake and named it Benzonia. The whole country was then an unbroken wilderness.

They entered a large tract of government land and set apart one-fourth of it as a basis for the future college, for which a charter was secured in 1863 under the name of "The Grand Traverse College." At one time its landed endowment amounted to five thousand acres. Rev. Reuben Hatch, who was the first teacher on the ground in Olivet, was also the first to open the school at Benzonia, and continued at its head for two years. In 1891 the trustees changed the name of the institution to Benzonia College.

It has now a three-story frame building used for a boarding hall and dormitory, also a two-story frame building used for the cabinet, library, recitation and lecture rooms. It has a library of about 3,000 volumes, and an invested endowment of about \$20,000, besides 2,500 acres of land. The students in annual attendance are about one hundred, and some five hundred students in all have received more or less of their education there, and although as yet no classes have been carried farther than the Sophomore year, the College has done good service in educating teachers for that part of the State, and many have there received an impulse to a Christian life and a liberal education. Among these may be named Rev. Emmerson Smith and Rev. S. Hall Young, Presbyterian missionary to Alaska; Rev. Azel Hatch, late missionary to the Freedmen; Rev. D. B. Spencer, of Illinois, and Rev. A. B. Case, missionary in Mexico, and Miss C. D. Spencer, known to many as a missionary in Turkey.

At Romeo the Congregationalists for many years maintained an academy of high order, known as the Dickinson Institute, which sent out many men who have had wide influence in the State.

But while we have done so much to build up Olivet College, Benzonia and the academy at Romeo, our educational work has not been bounded by denominational lines, but we have done our full share of work in developing our public schools and building up our State institutions.

President Angell, a staunch Congregationalist, has been at the head of our State University for twenty-one of the fifty-five years that have rolled around since it was opened. During his administration eight elegant buildings have been erected on the University grounds—two of them hospitals, a physical laboratory, a museum, a library building; also one for civil engineering, one for mechanical engineering, and a University Hall, and there have been very large additions to its libraries, apparatus and arts department. The corps of teachers has increased from twenty-nine to one hundred and twenty-five, and the number of students in attendance from 1,126 to 2,692. In his efforts he has had the aid of a strong corps of able workers of our own faith. We may name the much revered and beloved Corydon L. Ford, for thirty-eight years Professor of Anatomy, who knows the name and office of every bone, muscle, nerve and fibre of the human system as thoroughly as he knows the names of his own children.

Then there is Judge T. M. Cooley, whose judicial decisions have added such lustre to the law reports of Michigan, who has served as professor in the University for thirty years; Rev. Martin L. D'Ooge, for twenty-five years Professor of Greek and editor of Demosthenes on the Crown, Sophocles and Antigone; Hon. C. I. Walker, eighteen years lecturer upon the law; Chas. Kendall Adams, who was a Professor of History in the University for eighteen years and for seven years the esteemed President of Cornell University; Jonathan Taft, under whose leadership for seventeen years the dental department has been developed; James C. Watson, for sixteen years Professor of Astronomy, and who thought nothing of discovering a satellite before breakfast; Edward I. Dempster, for fourteen years the able medical lecturer; the lamented Elisha Jones, eight years Professor of Latin and author of Greek prose composition, Latin Lessons and Latin Prose writing; Joseph B. Davis, for ten years Professor of Civil Engineering; Charles K. Wead, Professor of Physics; Charles A. Kent, eight years Professor of Law, and Henry C. Adams, son of a Congregational minister, and five years Professor of Political Economy and

Finance, and Statistician of the Census Bureau, and author of a work on Finance. Surely the Congregationalists have not neglected the development of the University.

In the Normal School we have been represented by Prof. Estabrook, who was its Principal for nine years, and by Profs. Ripley, Strong, Benjamin D'Ooge, George and Barber, and by Misses Aldrich, Allen, Hoppin and King, all of whom were Principals of the female department, and Mrs. Lewis, Misses Lockwood, Vandewalker, and I know not how many others.

Then at the Agricultural College, Rev. T. C. Abbot, a Congregational minister, held the office of President twenty-two of the thirty-five years of its existence. Prof. R. C. Kedzie has been Professor of Chemistry there for twenty-nine years, assisted by his sons much of the time. Prof. Geo. T. Fairchild was connected with it for thirteen years, and there have also been there Prof. Will W. Tracy, C. S. Kenaston and others.

The Michigan Female Seminary at Kalamazoo is avowedly a Presbyterian institution, and yet the first Principal, Miss Jeannette Fisher, was a Congregationalist, and held the office for twelve years. The present incumbent, Miss Isabella French, is a Congregationalist, and has been in office five years, and is assisted by three other Congregational teachers. The Seminary was opened in 1866, and has had a Congregational head for seventeen of the twenty-six years of its life.

Then there is the Military Academy at Orchard Lake, founded and built up by another Congregationalist, Col. J. Sumner Rodgers. Under his efficient management it has now an enrollment of 177 young men, and has had since it was organized, in 1877, over 1,000 different students in attendance, about 200 of whom have graduated. Eight fine buildings adorn the campus, and the whole plant is valued at \$250,000.

Lyman P. Alden, another Congregationalist, was for eight years at the head of the School for Dependent Children at Coldwater. Indeed, there are few educational enterprises in the State that we have not helped to develop.

Among the eminent educators of the State we must not fail to give a more extended notice to one who has taught in

this State incessantly for over forty-five years, Prof. Joseph Estabrook, now of Olivet. Two years Principal of a select school in Clinton, five years at the head of the Tecumseh Institute, Principal of the Ypsilanti Union School for nearly fifteen years, and during the last year of his work there having about 300 foreign pupils, then five years Superintendent of Public Schools in East Saginaw; called thence to the Principalship of the State Normal School, where he presided for nine years, and now he has been a Professor in Olivet for twelve years, during four of which he has also performed the duties of State Superintendent of Public Instruction. It is doubtful if any other teacher has seen so many years' service in the State as he has, or had under his care as many different young people, and over whom he has exerted so strong an influence to develop in them a noble Christian character, or who is more beloved by so large a number.

Then there is Prof. Walter S. Perry, another Congregationalist, who has taught in this State twenty-nine years, during twenty-two of which he has been Superintendent of Schools in Ann Arbor, and under his administration 1,460 pupils have completed the high school course and over 700 have entered college. Probably more young people have been fitted for college under his administration than under that of any other man in the State.

Then there is Egbert L. Bangs, for twelve years at the head of the School for the Deaf and Blind, and E. P. Church, for sixteen years Superintendent of Schools in Greenville and Cadillac.

And among the eminent and successful teachers we should place the name of Cornelius A. Gower, a Congregational son of Maine, for some years Superintendent of Public Schools in Saginaw City, then three years State Superintendent of Public Instruction, and for ten years past he has held sway over 400 wild colts in the Reform School. Then there is Supt. O. D. Thompson, of Romeo, who has grown gray in the public schools of Saginaw and Romeo.

But neither my time nor your patience will allow me to



name all the great army of Congregational teachers, both men and women, who have done valiant service in the high schools and common district schools of the State. I have never heard it laid to our charge that in our zeal to build up a denominational college we had been remiss in our duty toward the public schools of the State or toward our State institutions; and I never heard in Congregational circles any complaint that we had not been honored with as many presidencies and professorships in State institutions as fell to our share, and this has come about not by any scheming or planning to foist our men into these positions, but because we had in larger number than any other denomination the men and women qualified to fill these positions.

Never, I confess, until I began the preparation of this paper did I realize how large a place it has fallen to our lot to fill in the fashioning and developing of the educational work of the State, and the building up of our higher educational institutions. In this we have shown ourselves entitled to the confidence and gratitude of the commonwealth.

## CONGREGATIONAL POLITY—CONTRIBUTIONS THERE TO BY MICHIGAN.

BY REV. A. HASTINGS ROSS, D. D.

The topic assigned me by the committee was stated in these words: "The merits of the Congregational Polity, and the contributions made to the elucidation and elaboration of that polity by the Michigan Congregationalists." This theme has two parts.

### I.

#### THE MERITS OF THE CONGREGATIONAL POLITY.

1. Congregationalism follows the plan of the apostles. "The plan of the apostles seems to have been to establish a great number of distinct, independent communities" (*Archbishop Whately*). "The local churches were only united by the connection of one common faith, and by the tie of love which embraced all. An organic connection through an ecclesiastical office, which should rule over several local churches, had not then come into being" (*Uhlhorn*). "The constitution of the primitive churches was thoroughly democratic" (*Ency. Brit.*). "Each community was complete in itself." "There is no trace of the dependence of any one community upon any other." "At the beginning of the fourth century . . . the primitive type still survived." "Being a brotherhood, it was a democracy" (*Hatch*). Rigorous German researches have established an "apostolic system," in which "everywhere the congregation is independent, autonomous, self-deciding," "free, self-governed . . . and resting upon a holy brotherhood of believers." They make this to "shine forth with greater clearness than ever before" (*Prof. Scott*). To follow this plan

of the apostles is a merit peculiar to our polity. What scholars thus concede it is not immodest for us to claim.

2. It is a merit that these independent churches, wherever established, are little democracies. The compact that first announced and exemplified in civil governments the now accepted principle that the will of the majority must everywhere govern, was drawn up by a Congregational church in the cabin of the Mayflower, in 1620. It was a transcript of its polity. It carried into the State what that church had practiced from its organization, namely: "government of the people, by the people, and for the people." It is a merit that our polity has given to every independent American nation a republican form of government, and has gone far towards transforming Europe into republics.

3. It is a merit that each church controls its own creed, ritual, sacraments, discipline and property. If it keep within the evangelical doctrines it may come into our fellowship with any creed, from the Apostles' to the Westminster Confession; with any ritual, from the barest worship without hymn or instrument to an organ, a full orchestra, and the Book of Common Prayer; with immersion or with sprinkling; with infant baptism or without it; with discipline by jury trial or by trial before the whole church. Its liberty is complete in all these things, and who can desire greater freedom? If all churches should desire—Baptist, Methodist, Presbyterian, Episcopalian, Roman Catholic—they could come into our Associations with all their variety in creed and worship and rite. Surely this is a merit, prophetic, in the growth of desire and endeavor after church unity.

4. It is also a merit that on our polity ecumenical unity, including all churches, can be had without the loss of one of these liberties. Each local church can come with its present creed, if evangelical, its present liturgy or ritual, and its present mode of administering rites and discipline, join one of our District Associations, and thus come into organic union with all other churches like-minded, through our state, our national and our international bodies, without losing its

constitutive principle of independency; that is, without the exercise of authority over it by any man or body. This other polities cannot do. True, other polities have their ecumenical assemblies, the Papal with authority over churches and priests the world around, the others only on conditions expressed in words like these: "The Alliance of the Reformed Churches throughout the world holding the Presbyterian system . . . shall not interfere with the existing creed or constitution of any church in the Alliance, or with its internal order or external relation." This is pure Congregationalism, adopted as a head of gold by a polity which in the exercise of authority could not have constituted the Alliance. It is a crowning merit of our polity that, following the plan of the apostles, it can answer the prayer of Christ, the Head, for unity without any change of principle in the interest of liberty. It begins in little democracies; it is completed in the confederation of the whole world, with absolute freedom from the exercise of authority from the bottom to the top. We search in vain for any other polity that thus combines liberty and unity throughout with security.

Such being the fact, it is hardly necessary to add that the plan of the apostles will ultimately prevail.

## II.

### CONTRIBUTIONS OF MICHIGAN TO CONGREGATIONALISM.

The contributions made to the elucidation and elaboration of Congregationalism by Michigan may be fairly stated as follows:

1. Michigan contributed in the revival of Congregationalism the initial step toward ecumenical unity. The connection of our polity with the State in early New England paralyzed spiritual life and ecclesiastical growth. A revival of both began near the beginning of the present century, as shown by the organization of missionary societies and church associations. Throughout the West—*i. e.*, the regions west of New England—most of our ministers and churches were led into

Presbyteries through the Plan of Union of 1801, which cost us over two thousand churches. But in the revival, associations of churches, local (1803), State (1823), began to appear. At last, in 1845, under circumstances which need not here be narrated, the Secretary of the Michigan Association at the time, Rev. L. Smith Hobart, broached the question of a convention of our churches wider than State boundaries. This Association, meeting then in October, approved of his "suggestion of holding a General Convention of Western Congregationalists," and appointed a committee to issue the call (*Minutes*, 1845, p. 11). That convention was duly called and held at Michigan City, Indiana, in July, 1846. It started the question of abrogating the Plan of Union, which it required the Albany Convention of 1852 to complete. These conventions set in motion influences which culminated in the Boston Council (1865), the National Council (1871), and the International Council (1891).

True, the idea of a stated national body came naturally from the Congregational Union of England and Wales (1833), was suggested and approved by the Memorial Convention at Chicago, 1870, though definite action was first taken in 1870 by the Ohio Association; but the movement for this wider fellowship in America began in this Association, and Michigan may claim the honor of it.

2. Michigan was the first, we believe, to introduce ministerial standing in associations of churches as a guard to Congregational fellowship. This adjusts our polity to normal conditions, assuring both security and liberty on which alone the polity can endure and prevail.

Eight years after its formation, *i. e.*, in 1850, the Association amended its constitution so as to require ministers as well as churches to be admitted members in some local association, in the state, in connection with this body, in order to membership therein. Such Congregational churches and ministers, and none others, were thereafter to be members of the Association. Two years later, in approving the proposed Albany Convention, this Association recommended "that the call em-

brace all Congregational ministers who shall present certificates of regular membership in local associations," (*Minutes*, 1852, p. 6) thus making ministerial standing in local associations a guard to fellowship. Since the year 1851, the minutes, in their tables of different associations, have distinguished those not connected with the local bodies from those duly connected. In 1871, to prevent misunderstanding, the words—"made such by vote"—were put into the constitution so that no minister can be regarded as a member of a local association in connection, who has not been admitted by special and formal vote. Installation as pastor of a church in connection does not give such membership; there must be added to it formal admission by vote of the local association.

This is the ministerial standing, which, after long discussion, received the endorsement by an unanimous vote of the National Council, in 1886, and which is fast becoming general west of New England, and has been adopted by the Plymouth County Conference in Massachusetts.

This is a positive and valuable contribution to our polity, as it makes every minister, as every church, in full connection, accountable to a permanent body, which certifies to his standing for our Year Book, with right of appeal to a mutual council in case of unjust exclusion. It gives unity, security and perfect liberty.

To make this ministerial standing in local church associations still more pronounced, there was, in the *Minutes* of 1855, and thereafter, added an alphabetical list of "ministers connected with the General Association of Michigan, with their post office address;" and a similar list for each local association was begun in 1869, which still continues. No minister not a member of a local association in connection, made such by vote, is enrolled in either of these lists. Not until 1873 did the General Association of Ohio begin to publish a list of ministers having ministerial standing in local associations. I am not informed when a similar distinction began to be made in other states between ministers for whom our churches are responsible and those for whom they are not responsible.

3. The Chicago Theological Seminary had its inception in Michigan, and it is a contribution to our polity. In 1853, "a plan for Theological education was presented, and referred to a committee to report next year." (Minutes, p. 16). The report of the committee, in 1854, included a "Plan for a Theological Seminary," which was approved, and the secretary, Rev. L. Smith Hobart, was authorized "to confer with other ecclesiastical bodies in the Northwest for the purpose of securing its approval by them and the adoption of such measures as may be necessary for the accomplishment of the object in view." (Minutes, pp. 13, 39, 40). This plan contributed the following new departure to our educational methods, namely:

"Let the management of the institution be placed in the hands of a Board of Trustees to be elected in equal numbers by the General Associations of those states which coöperate in effecting the endowment." This plan, modified, resulted in the Chicago Theological Seminary (Minutes, 1855, p. 9), which was, until quite recently, the only school, theological or otherwise, under the management of associated Congregational churches in this country.

4. This Association, in 1880, by unanimous vote, defined ministerial membership in an association to be "such membership in some local conference or association as makes the said body responsible for ministers in connection with it; that is, the conference or association receives its ministerial members on credentials by vote; may arraign, try, and expel them for cause; or dismiss them to corresponding bodies on their own request."

This membership, thus acquired and responsible, is to be sharply distinguished from pastoral representation in the same body. The constitutions of the several associations give to every church in connection representation in their meetings by the pastor and by one or more delegates. The pastors, then, like the lay delegates, are the representatives of the churches. In their own right they cannot be enrolled or speak or vote; these come only to pastors as such, as to delegates as such, in virtue of their representing the churches, which are

members of the associations. If the church they represent be cut off, the pastor and delegates cease to have any rights in the association. Such pastoral representation therein gives no more standing to a minister than to a layman. To get ministerial standing in the association one must join it as a church joins it, by vote of the body on proper credentials. Then a minister, so admitted, holds standing therein with full rights, whether a pastor or not. The fact and the definition of this ministerial standing are contributions of Michigan.

5. Michigan, in 1882, contributed to our polity councils of recognition. Installation had historically certain legal aspects which embarrassed churches and entailed a dismissing council, whose business it was, at great cost in time and money, to advise what often had already been done. If councils are to be called still to induct a pastor into his office—a custom that arose under a false theory of the ministry, and under the union of church and state—our General Association said, officially, in respect to its own churches, that such councils should be shorn of their legal elements, as found in other states, and should be councils of recognition, not ordinarily requiring a dismissing council, but only when trouble or charges demanded one. If councils to induct into office are needed, we contribute councils of recognition to our polity.

6. Michigan has also contributed to Congregationalism a needed redress in cases where associations unjustly exclude either a church or a minister from membership. This Association has declared "it to be both orderly and expedient for a church or minister that may be excluded or expelled from membership in any Association or Conference in connection on grounds or charges claimed to be insufficient or false, to call the attention of the body doing the alleged wrong to the points of grievance, and to invite it to join in calling a mutual council to review the case and advise in the matter, and on its refusal or neglect to do so, to call an *ex-parte* council for the same purpose" (Minutes, 1883, pp. 9, 10). This gives an early, impartial, Congregational way of redress, as the members of the council would be chosen, one-half by each party, from



churches lying beyond the boundary of the Association. Thus the weakest member is quickly able to secure redress.

7. The articles on which this General Association was incorporated in 1887, are an important contribution to our polity. By them we have a simple, comprehensive, and workable method of conducting all our affairs—educational, missionary, benevolent, Sunday school, church building, and “whatever else may foster the growth or promote the welfare of . . . Sunday schools, churches, and ministers.” They put the whole work of the churches in the hands of the churches, where it belongs. The churches by their representatives in this Association elect annually a Board of Trustees, that Board canvasses all the departments of endeavor, in their mutual relations, appoints committees to conduct the several departments of labor it makes, those committees report to the Board, and the Board to this Association. It is the churches doing their own work in the simplest and most responsible way possible.

8. Michigan, in several of its local associations, has devised a way by which the calling of councils may ordinarily be restricted to the churches in the vicinage. The National Council, in 1880, with only one dissentient vote, declared “that the body of churches in any locality have the inalienable right of extending ministerial fellowship to, or withholding fellowship from, any person within their bounds” (Minutes, p. 17). To prevent the violation of this their inalienable right by councils gathered without restriction, as any church may elect, the Eastern Association, then the Detroit Association, and later others, put into their constitutions a section recognizing the above inalienable right, and also the same right of each church to manage its own affairs, but enjoining upon both ministers and churches to preserve these two rights by asking the Association to act as a council of advice in matters of common concern, as ordination, installation, etc. This conserves both inalienable rights.

These are the chief contributions of Michigan to Congregationalism. They constitute what has been called Michigan

Congregationalism. Most have already been adopted generally in the West and have won a foothold in New England. The greatest contribution is ministerial standing in associations of churches. Its importance is shown by the fact that only one-third of our *pastors* in the whole country are installed, in Michigan only one in twenty-three, and in New England, during the last ten years, only fifty-five in a hundred. No polity can long survive, when thus unprotected. To restore installation is impossible and undesirable. A better security is found in ministerial standing, which reaches nearly if not quite every Congregational minister in Michigan, not expelled. The same is largely true of all the states west of the Hudson. This gives security in liberty. A church may have whom it will as pastor, but the churches in the locality exercise their inalienable right of extending or withholding fellowship respecting him in associations.

## THIRTY YEARS OF CHURCH GROWTH.

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BY REV. JOHN P. SANDERSON.

A jubilee year suggests a review of a period of fifty years, but in making an exhaustive analysis of the denominational forces of Michigan it has been found impracticable to extend the investigation beyond thirty years, as the necessary data for the years included between 1840 and 1860 have not been available. It has also been found that, in order to make an intelligent estimate of the progress of the Christian forces of the State, it would be necessary to compare them with the progress of population. Consequently the decades in which the United States census is taken have been selected to furnish the basis of the comparison, and the thirty years compassed by the years 1860 and 1890 have been chosen by the necessities of the case as the period in which the inquiry had to be directed. A further limitation in the comparison has been found necessary by the selection of leading Christian denominations. To include all has not only been impracticable, because of the lack of sufficient data, but would also have added largely to the problem without adding greatly to the value of the results secured. The foreign population is a large factor in the estimation of the religious forces of the State and needs full consideration, but it does not fall within the scope of our purpose. The Lutheran, Reformed, and the Roman Catholic churches are therefore eliminated from the discussion. Of the remaining religious forces, which are nearly identical with the English evangelical forces of the State, perhaps 85 per cent. is included in the five leading English evangelical denominations: Baptist, Congregational, Episcopal, Methodist and Presbyterian. The other 15 per cent. is distributed among nearly a score of denominations, the bulk of which is to be ascribed to the Christians or Disciples, the Free Will Baptists and the Protestant and Free Methodists.

Our discussion is therefore limited to the consideration of the growth of the five leading English evangelical denominations of the State, during a period of thirty years, and with special reference, in this presence, to the relative status of the Congregational churches.

The query which first presents itself touches the progress of the forces in Michigan. Are they keeping pace with the growth of population? Are they possibly lagging behind? Or is there encouragement in an evidence of substantial advance upon the population? These are both interesting and practical inquiries, of vital interest to all the denominations. What, too, is the record of these several leading denominations in this regard? Are any losing? Or are they so provoking one another to good works as to be marching abreast in the spiritual conquest of the State?

Taking the five denominations together, it will be found that in the first two decades, from 1860 to 1880, the population increased more rapidly than the church membership. For twenty years there was a relative loss by the churches. It is gratifying to note that this tendency was overcome in the last decade, from 1880 to 1890; while the population increased 28 per cent., the churches increased 37 per cent., a most remarkable advance. This rapid growth in the last decade was sufficient to more than overcome the decline of the two previous decades, the population for the three decades showing an advance of 179 per cent., while that of the church membership advanced 182 per cent.

The striking fact in this analysis is the remarkable reaction in the last decade. It had not been a distinctively revival period, and yet it was the most fruitful period in the history of the Michigan churches. The query can only be answered by an enumeration of various causes. Among these are to be noted the following: The revival of interest among young people in the formation of Young Peoples' Societies of Christian Endeavor and kindred societies; the aggressive Sunday school missionary work; the inauguration of systematic evangelistic work; the aggressive home missionary work by the

# DENOMINATIONAL GROWTH IN MICHIGAN,

AS REPRESENTED BY THE

BAPTIST, CONGREGATIONAL, EPISCOPAL, METHODIST AND PRESBYTERIAN CHURCHES.

POPULATION AND CHURCH MEMBERSHIP.								
	1860.	1870.	INCREASE, 1860 TO 1870, PER CENT.	1880.	INCREASE, 1870 TO 1880, PER CENT.	1890.	INCREASE, 1880 TO 1890, PER CENT.	INCREASE, 1860 TO 1890, PER CENT.
Population... ..	749,113	1,184,282	58	1,636,937	38	2,093,889	28	179
Baptist .....	13,011	29,051	54	27,285	36	32,598	19	150
Congregational...	7,255	11,541	59	17,064	48	23,227	36	220
Episcopal .....	3,079	6,746	122	10,325	56	16,882	63	448
Methodist .....	28,798	41,490	44	53,638	26	74,506	41	159
Presbyterian .....	8,417	13,047	55	16,745	28	23,612	41	180
Total .....	60,560	92,875	53	124,057	33	170,915	37	182

various denominational societies; the large missionary development in the cities; the cultivation of the family church with the early ingathering of the children and the youth of the church; the increased attractive power of the church through its increased adaptation to the practical wants of society; the larger respect gained for the church by the added emphasis to practical righteousness; the alliance of the church, either directly or indirectly, with practical methods of reform, thus widening its scope and increasing its power; the sympathy and coöperation of the church with movements of popular education such as the Chautauqua and Bay View assemblies and the Chautauqua course of instruction; and the increased interest in Biblical study. To all of these and other causes is to be attributed the gratifying growth which is revealed not only in Michigan but throughout the Union. There are many who assert that the door of the church has been thrown open a little or a great deal wider; that it has been much easier to gain admittance to the church; that quality has been sacrificed to quantity; that the preaching has not been addressed to the conscience, and that the immoral and wicked have not been convicted of sin; that there is a lack of aggressive work among the poor and among the lower classes of society; that materialism and Ingersollism have been more than a match for the church; that the saloons, in their destructive work, are making equal progress with the church in its beneficent work. It would be folly to be blind to the enormous evils and perils which confront the church. A more aggressive work among the masses is urgently demanded, and new prophets are springing up with special fitness for that work. But so long as the church lays emphasis upon practical righteousness it preëminently addresses the conscience, and can well afford to open its doors wider and wider. The character of the church will stand comparison with that of the church of previous decades, and when visited by a wind from the Holy Spirit is in readiness for fruitful work among the unsaved. It can ill afford to neglect either the work of evangelization or of Christian culture.

Another query of interest is: How have the several denominations shared in this growth?

While for the entire period of thirty years these denominations have not gained on the population, some of them have made substantial gains, and notably the Congregational and Episcopal. In each decade the Congregational membership has increased more rapidly than the population, and in the thirty years has advanced 220 per cent. to the population's 179 per cent.

The evident cause of this rapid growth is to be found in the aggressive missionary work in the towns and villages. Churches have been multiplied and nurtured with reference to the present necessities of both old and new settlements, and with wise foresight of future growth and development.

The largest ratio of increase is furnished by the Episcopal churches. Starting with only a little over 3,000 members in 1860, there has been a rapid advance, in the entire period, of 448 per cent. This large figure does not indicate so large an absolute growth, as the ratio of increase is based upon the small factor of 3,000 members in 1860, but the absolute growth in the last decade has been greater than that of either the Baptists or Congregationalists, and nearly as large as that of the Presbyterians. This increase has been almost exclusively in the cities, the Episcopal churches being peculiarly dependent upon the urban population for their growth. The practice of confirmation of the children is an important factor in this result. Other communions are coming to magnify in a larger degree the ingathering of the youth of the churches. The generous latitude in the doctrine and discipline of the church, and the preference by many for the liturgical service, together with the cultivation of active charities, have all contributed to win large accessions in the cities.

In the first two decades the Methodists did not keep pace with the growth of population, but in the last decade they made a large gain, but not quite sufficient to overcome the loss of the previous decades. The Presbyterians have kept even pace with the population, overcoming in the last decade what

they had lost in the two previous decades. The Baptists have lost in each of the three decades and conspicuously in the last decade, in which their increase of membership has been 19 per cent., as compared with the 28 per cent. of increase of population. With the single exception of the Episcopal church, the Congregational churches have shown the greatest relative advance in the thirty years. In the last decade, however, they have been slightly distanced by both the Methodist and Presbyterian churches. The membership of these five denominations, according to the latest available returns (1891), is:

Methodist.....	76,542
Baptist.....	34,424
Presbyterian.....	24,953
Congregational.....	24,733
Episcopal.....	17,097

But an inquiry of more practical interest concerns the character of this denominational growth. How are these denominational forces distributed? In what way are we to account for the relative gain and loss of the several denominations? Are any especially adapted to the urban population? Do any make greater progress in the country? To determine, we divide the State into four general divisions: First, the city of Detroit with a population in 1890 of 205,870; second, the six leading cities of the State, including Grand Rapids, Saginaw, Bay City, Muskegon and Jackson, with populations ranging from 15,000 to 60,000 in 1890 and aggregating 195,000; third, about 25 cities with a population of from 5,000 to 15,000 each, and with an aggregate population in 1890 of 224,000; the fourth division includes the remainder of the State, with a population in 1890 of 1,468,017, or three-fourths of the State. How have the denominations advanced in these several divisions? We will leave our own denomination to the last. Beginning with the Baptist churches the relative loss of this denomination in the past thirty years is readily accounted for. In Detroit it has had a rapid growth, trebling its membership since 1870 and more than keeping pace with the population. In the first group of the six largest cities it has, in the same



# DISTRIBUTION OF MEMBERSHIP.

POPULATION AND MEMBERSHIP.	DETROIT.			CITIES 15,000 to 60,000 IN 1890.			CITIES 5,000 to 15,000 IN 1890.			BALANCE OF STATE.		SUBDIVISION OF LAST DIVISION	
	1870		1890.	1870	1880	1890.	1870	1880	1890	1870	1880	Cities 1,000 to 5,000.	1890
	1870	1880	1890.	1870	1880	1890.	1870	1880	1890	1870	1880	1890	1890
Population .....	79,603	116,340	205,876	69,013	123,169	195,702	77,014	127,463	224,204	958,652	1,269,965	1,468,017	
Baptist .....	1,030	1,633	3,022	1,636	2,326	4,393	2,702	3,630	5,125	14,683	19,696	20,058	9,133
Congregational .....	482	780	1,258	1,604	2,369	2,976	1,404	2,156	2,933	3,051	11,759	16,060	5,929
Episcopal .....	2,016	3,028	5,746	1,541	1,854	3,492	1,544	2,033	3,755	1,645	3,410	3,889	2,299
Methodist .....	1,050	1,788	3,845	1,850	2,820	5,731	3,958	5,446	8,549	34,632	42,584	56,471	17,250
Presbyterian .....	1,234	2,563	4,956	992	1,360	2,777	2,818	3,757	5,060	8,003	9,065	10,819	6,083
Total .....	5,812	9,792	18,827	7,623	10,729	19,369	12,426	17,022	25,422	67,014	80,514	107,297	40,744
Per cent of total population .....	6.7	7.1	9.9	5.8	7.4	9.2	6.5	7.6	10.7	81.	77.9	70.2	
PER CENT OF TOTAL MEMBERSHIP.													
Baptist .....	5.1	5.9	9.2	8.1	8.6	13.3	13.4	13.3	15.6	73.4	72.2	61.9	28.1
Congregational .....	4.1	4.5	5.3	13.9	13.8	12.7	12.1	12.6	12.6	69.9	69.1	69.4	25.5
Episcopal .....	29.	29.	33.5	22.9	17.9	20.7	22.9	19.7	22.2	25.2	33.4	23.6	13.8
Methodist .....	2.5	3.4	5.2	4.4	5.3	7.7	9.5	10.3	11.5	83.6	81.	75.6	23.
Presbyterian .....	9.4	15.3	20.9	7.6	7.1	11.7	21.6	22.4	21.4	61.4	55.2	46.	25.7
Total .....	6.2	7.9	11.	8.2	8.6	11.3	13.4	13.7	14.8	71.2	69.8	52.9	29.6
													23.3

time nearly trebled its membership and fallen but slightly behind the rate of increase of population. In the group of cities from 5,000 to 15,000, it has not quite doubled its membership, while the population has increased three fold. It is, however, in the last division that the Baptist loss is manifest. From 1880 to 1890, in a division including a million and a half of souls, the Baptists gained only 462 to their membership, or only 46 per year. The work in the large cities was pushed with energy and reaped large results, but in the rural districts old organizations were not carefully nurtured and few new churches were organized. This policy has been found to be suicidal and the last three years, under the direction of a vigorous home missionary superintendent, there has been a marked revival in missionary work and with most gratifying results.

The Episcopal church has shown marvelous growth in the cities. In Detroit it has 33 per cent. of its entire membership and outranks every other denomination with its 5,746 members and is more than keeping pace with the population. In the group of the six largest cities it has 20 per cent. of its membership, but has not developed so rapidly as in Detroit and is not keeping pace with the population, but exceeds both the Presbyterians and Congregationalists in its total membership. In the cities from 5,000 to 15,000 population it has 22 per cent. of its membership and is making substantial advance. That the Episcopal church is an urban church seeking the centers of civilization is manifest from the fact that nearly 77 per cent. of its membership is in the cities exceeding a population of 5,000. In the balance of the State its total membership is only 3,889, and in that portion of the State it still takes 378 persons to produce one Episcopalian, while in Detroit every 34th person is a member of the Episcopal church.

The Methodist church is ubiquitous. It is everywhere—city, town, village and log school house. It is relatively strongest in the rural districts. Notwithstanding its nearly 75,000 members in 1890, it was outranked in Detroit by both the Episcopalians and Presbyterians, whose combined membership

in the State was little more than one-half the membership of the Methodist church, and exceeded the Baptists in that city by only 800, while the latter had less than half the membership in the entire State. In each of the divisions, excepting Detroit, the Methodists lead all other denominations. Their greatest strength is in the last division, where they have 75 per cent. of their membership. In that portion of the State distinctively rural or exclusive of towns of 1,000 population and over, the Methodists have nearly 53 per cent. of their membership.

The Presbyterian church approaches the Episcopal in its urban growth. It comprises a singular combination of a large growth in the cities and a large number of feeble churches in the country districts. In Detroit it has 21 per cent of its membership, represented in 14 strong churches and is growing rapidly. In the group of six largest cities it is the lowest on the list, but has trebled in twenty years and bids fair to distance the Congregational church, whose membership in the same time has not quite doubled. In the group of cities from 5,000 to 15,000 population it has had substantial growth. In the last division it has shown but a small advance; though churches have been multiplied, they are for the most part feeble. In the district, exclusive of towns of over 1,000 population, it has 131 churches, whose average membership is only 36.

We come now to our own denomination. It has been seen that in thirty years we have made a grand advance upon the population. It is not difficult to discover the cause. It is an unmistakeable testimony to a most vigorous missionary policy. No denomination can show larger results in the distinctively missionary work. If we examine the growth in these four divisions it is at once apparent that our denominational progress is due to the aggressive missionary work in the towns and smaller villages of the State. In the district, exclusive of towns of over 1,000 population in 1890, we had 231 of our 314 churches and 44 per cent of our entire membership. In that portion of the State exclusive of towns of over 5,000 popula-

tion we had 282 of our 314 churches—all but 30—and 70 per cent. of our church membership. In other words, in that portion of the State where there is three-fourths of the population of the State we have made more rapid progress in the increase of membership than any other denomination. In this district our advance in the last decade was 36 per cent, the Methodists 32 per cent, the Presbyterians 19 per cent, the population 15 per cent, the Episcopal 13 per cent, and the Baptists 2 per cent. This is a magnificent showing, and Michigan Congregationalists will not fail to ascribe the credit where it properly belongs, to the Superintendent of Home Missions and his faithful allies.

But now I am compelled to approach a less favorable phase of the subject and perhaps perform a thankless task. If we have made substantial gains in the villages and towns of the State, and have for twenty years maintained 70 per cent of our membership in this district, while the percentage of population has steadily decreased from 81 per cent to 70 per cent, it is apparent that we must have suffered a relative loss in the more densely populated portions of the State where the population is growing most rapidly. In the division comprising cities from 5,000 to 15,000, while in twenty years the population has trebled, our membership has only doubled, and we stand the lowest on the list. In these cities in 1870 we had nine churches, in 1890 we had added only five more, or one church in these 25 cities in every four years. We have practically given over the work in some of these cities to other denominations. The following is a list of cities of from 5,000 to 15,000 population in which we have no Congregational churches: Adrain, 8,756; Battle Creek, 13,197; Coldwater, 5,247; Escanaba, 6,808; Iron Mountain, 8,599; Ironwood, 7,745; Ispheming, 11,197; Marquette, 9,093; Menominee, 10,630; Monroe, 5,258; Mt. Clemens, 5,000 nearly; Negaunee, 6,078; and West Bay City, 12,981. Most of these 13 cities, half of the cities of this class, are in the Upper Peninsula and have a large foreign population, but other denominations are not hesitating on that account. In Adrain we buried a vigorous church and its resurrection is no longer looked for. In

Battle Creek the Independent Congregational Church occupies the ground. In the six cities of from 15,000 to 60,000 population in 1870 we had seven churches; in 1890, if we include the North Muskegon Church organized that year, we had 11; without it 10. The membership of these churches had doubled while the population had trebled. In Grand Rapids there was a good advance, the entire advance of the decade. In Saginaw we organized a church 35 years ago; in 1892, with a population of nearly 50,000 we have one church still. In Bay City we organized a church 17 years ago. The church still lives with a membership of 148, but has begotten no children, though the city has a population of nearly 30,000. In Jackson we organized a church 51 years ago, made one attempt to nurse a second church, allowed it to die, and now rejoice, after 50 years, in a second church. In Muskegon we organized a church in 1859 and a second one in 1890. In Kalamazoo we unfortunately choked to death a healthful child of 15 years when overtaken by misfortune and have no promise of a second church, while the Presbyterians have three churches and the Methodists and Baptists each three. In this group of six cities while we added three churches in 20 years, the Presbyterians added eight and the Methodists and Baptists each added 10. In Detroit in 1870 we had two churches, in 1892 we had six with two branch churches. In 1890 our total membership was a little less than one-third of that of any other of these denominations in the city. We have just kept pace with the population of Detroit, but that pace up to 1890 was a slow one, one member to 164 people. The last two years, however, have witnessed a substantial advance, and the outlook in Detroit was never so bright. That I have not overstated this relative loss in the cities is demonstrated by this comparative statement of the growth of the denominations.

In the cities of 5,000 and over, the order of the churches in 1890, according to the membership, was as follows:

Methodists.....	18,125
Episcopalians.....	12,993
Presbyterians.....	12,793
Baptists.....	12,540
Congregationalists.....	7,167

In the balance of the State the order for the same year, 1890, is as follows :

Methodists.....	56,571
Baptists.....	20,058
Congregationalists.....	16,060
Presbyterians.....	10,819
Episcopalians.....	3,889

The growth of membership and population in the last decade is exhibited in the following comparison of percentage of increase, first, in the urban population, of the first three divisions, of cities over 5,000 :

Episcopal growth.....	88 per cent.
Methodist ".....	80 "
Population ".....	73 "
Presbyterian ".....	66 "
Baptist ".....	62 "
Congregational ".....	35 "

In the balance of the State the exhibit is as follows :

Congregational growth.....	36 per cent.
Methodist ".....	32 "
Presbyterian ".....	19 "
Population ".....	15 "
Episcopal ".....	13 "
Baptist ".....	2 "

The growth of membership in the urban population, in the last decade, has been as follows :

Methodist net gain.....	8,071
Episcopalian ".....	6,078
Presbyterian ".....	5,113
Baptist ".....	4,951
Congregational ".....	1,862

The growth in the balance of the State is as follows :

Methodist net gain.....	13,887
Congregational ".....	4,301
Presbyterian ".....	1,754
Episcopal ".....	479
Baptist ".....	362

I point the single significant question : How long can we afford to grow in the towns and villages and neglect the devel-

opment of our city work? Will we not surely be distanced in the race in point of membership, not to mention the resources for future development which must come from the cities? Is it wise to neglect the base of supplies? Every motive urges the development of city missions and on a liberal scale. Not only the denominational interests, but those of Christianity as well, prompt such action. The population is growing most rapidly in the cities. The material is at hand ready to be wrought into churches. There is little danger of breach of comity. Is it wise to feed the sources of supply to the city membership by planting country churches, and then leave the members flow in their inevitable course to the cities into Methodist, Episcopal, Presbyterian and Baptist reservoirs? Baptists and Episcopalians could afford to do that; but we cannot, and they do not. They are more sagacious.

When Congregationalists remove to the cities they locate where it is most convenient. The denominational preference is not strong enough to hold them to our churches. In the interior of the State they are Congregationalists, when they remove to the cities they become Methodists or Presbyterians, because the churches are near at hand and it is no longer convenient for them to remain with us. It is not urged that there be less aggressiveness in the work in the great missionary field, but that if there is a choice between planting churches where other churches already exist in sparsely settled communities and in planting missions in our Michigan cities, every consideration is favorable to the latter course; and that even where no breach of comity is involved, larger, more immediate, more remunerative, and more far-reaching results would come from the planting of one city mission than of five churches in as many hamlets. The message to our churches in view of the remarkable work done by the Home Missionary Society is—"This ought ye to have done and not to have left the other undone." If our city churches are unable to prosecute the work unaided, would it not be the wisest economy to divert some of our missionary resources to this large and needy field? But the present outlook is not favorable to such

diversion. The problem still remains to be solved, and it ought to receive an early solution. Four churches could be located in Detroit if the funds were in hand, and in each of the other cities there are opportunities for fruitful missionary labor. If we had maintained the same ratio of increase in the cities in the last decade that we did in the balance of the State, we would not be startled by the fact that our Presbyterian brethren are passing us in the race.

Barring this criticism we have abundant reason for self-congratulation. Two things constitute a jubilee, the lapse of time and something to be jubilant over. God has given us fifty years of life, and we have reason in looking over the record of fifty years of progress to be jubilant over the fact that we have been so largely blessed, and that we have stood in the forefront of the religious forces of the State, advancing with more than even pace with the development of our State and of sister denominations.



## FIFTY YEARS OF GROWTH IN MICHIGAN.

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BY HON. BYRON M. CUTCHEON.

There is a certain correlation between the *material* development and intellectual and moral advancement of a people.

The thing of real power in a State is *man*. In vain is natural wealth of land or lake, of forest or soil, of mine or waterfall, unless there be *man* to develop and employ them.

But there is a natural action and reaction between material wealth and civilization.

The genius of man invents the engine, the railroad, the telegraph, the steamboat; and then these, his slaves, win for him wealth and comfort.

Wealth builds the railroad, the steamboat, the telegraph, and creates the varied appliances of civilization; it makes possible schools, colleges, galleries of art, libraries, works of architecture, and provides the means of carrying forward mental and moral progress. This mutual play between material and intellectual forces constitutes civilization. It is suitable, therefore, that we should take into account the material development of our State during the last fifty years.

There is no spectacle so intensely interesting and instructive as the growth of a man, except the building of a State which is an aggregation of men.

The characteristics of a man are comparatively simple and easy to observe and understand; the characteristics of a State are manifold, like the composite photograph, which is the blending of many—perhaps hundreds—of individual photographs, in which there is something of each, and something of all.

As the man is largely the product and resultant of his environments, so the State is the resultant of the many forces

and influences which enter into its life. As "the boy is father to the man," so the character of the commonwealth is determined in large measure by the circumstances and mental and moral traits of its pioneers, who lay the foundation of its social, intellectual and moral development.

Gail Hamilton once said, "to reform a man reform his grandmother." Why she did not include his grandfather I do not know, unless because, as we all recognize the fact, that the maternal side has much more to do with character building.

Therefore, to adequately study the growth of the commonwealth of Michigan from 1842 to 1892, we must go back to ascertain what were the forces at work when the half-century was ushered in.

Hardly any part of our country has undergone such vicissitudes of government and population as Michigan. I scarcely need to rehearse the story of the earliest settlement of the territory which now constitutes our State.

Two hundred and twenty years have passed since Father Marquette gathered about him at Michilimacinac (now St. Ignace) his Huron Indians and effected the first settlement. But it was not a "settlement" in any modern meaning of the word. It was a missionary station and, to some extent, a trading post. At about the same time a like mission station was established at Sault de Ste. Marie, but it gained no abiding population for many years afterward. In 1679 La Salle built a fort at the mouth of the St. Joseph, on Lake Michigan, but it was of no permanent significance and no actual settlers gathered about it.

In 1701 De La Motte Cadillac, the real founder of the first permanent settlement in Michigan, established a post at Detroit for the purpose of insuring French control of the upper lakes.

At this time Quebec and Montreal were the seats of French power in America; and Detroit was then all there was of Michigan, except the Indian population.

Sept. 13, 1759, on the heights of Abraham, the fate of French power on this continent was adversely decided, and on November 29, 1760, the French commandant surrendered De-

troit and Michigan to Major Rogers, the representative of British government, and from that time until the peace of 1783 Michigan remained a part of British America. As a matter of fact, though not of right, Detroit, and as appurtenant, Michigan, remained under the British flag until July 11, 1796, when, in accordance with Jay's treaty, the British garrison was withdrawn, and for the first time the American flag was raised upon Michigan soil.

Until 1760 such white population as there was in Michigan was wholly French, and consisted of Jesuit missionaries, fur traders, the hunters, or *couriers des bois*, and a few soldiers.

Between 1760 and 1796 this population was only slightly modified.

The French soldiers gave place to English, and the traders became largely Scotch and to some extent Irish; and a rural population began to gather about Detroit and extend along the river front from Lake Erie to Lake St. Clair. When the British retired from Detroit the region now known as Michigan was, and since 1787 had been, a part of the Northwest Territory, embracing all that great domain west of Pennsylvania, north of the Ohio River and east of the Mississippi.

In 1800 Ohio was set off, and Michigan became a part of the Territory of Indiana, under the governorship of William Henry Harrison; and it so remained until June 30, 1805, when the territory of MICHIGAN was set off by that name.

Michigan then consisted of all the territory west of Lake Huron and the Detroit River, and embraced between lines drawn due east from the southerly extreme of Lake Michigan to Lake Erie, and from the same point through the center of Lake Michigan to its northern extremity, and thence due north to the national boundary.

The total white population of this entire territory at that time probably did not exceed 4,000 souls.

It was in this year, 1805, that Governor Wm. Hull, together with the judges, organized the first legislative body in Michigan.

The picture drawn by historians of the condition of the

people at this epoch is not a promising one for the future of the infant commonwealth.

The dominant elements of the population were the thriftless, untaught Indian, with his ever-present thirst for fire-water; the roving, unsettled, uneducated wood-ranger, fur hunter or "*voyageur*," leading a careless and dissipated life; the traders, whose only thought was to make as much money as possible from the Indian and woodsman, ministering to the lowest appetites of both, and the sprinkling of military with little or no interest in the improvement or education of those around them. The religion of this people, whatever they had of it, was almost entirely Roman Catholic—the legacy of the Jesuit missionaries.

Into this motley community came, about the beginning of this century, the first strong and positive influence for morality and reform in the person of Father Gabriel Richard, a devoted Christian of the Catholic faith.

For more than thirty years he remained one of the chief forces making for a better future of the growing State, and finally fell a victim to the cholera in 1832.

From the organization of the territory in 1805 to the war of 1812–15, little progress was made, materially or morally. The settled portion of the State continued to be a narrow strip along the Detroit River.

The war of 1812 brought an epoch in the history of the community. In the first place it brought the presence of a large military force from Ohio and Kentucky, mostly of American birth and traditions, many of whom remained in the country permanently, and all of whom left an impress upon it.

It opened up a path through the heretofore trackless wilderness stretching southward to the Ohio, and, more than all, it brought, Oct. 13th, 1813, as Governor of the territory, an educated and ambitious young statesman, reared among the influences of a patriotic and refined New Hampshire home; the son of an officer of the Revolution, and an adherent of the Protestant faith—Lewis Cass. He brought with him the desire

and the purpose to civilize and Americanize his new province. For more than fifty years he remained one of the greatest factors in the development and progress of the territory and State. From his coming began the actual rise of Michigan as an American commonwealth.

By 1818, some public lands had been brought into market, and emigration began, so that the census of 1820 showed 8,591 white inhabitants in the territory.

Now progress became more apparent. The American influence became more and more dominant, and the old French strain comparatively less and less. In 1820 Detroit had a population of 1,415. In 1823 a new departure in government was made. The legislative power was confided to a council of nine, which in 1825 was increased to 13, appointed by the President.

In 1827, the choice of the legislative council was entrusted to the people; and Michigan for the first time became a self-ruling community.

In 1817 the newspaper had come to stay, in the *Detroit Gazette*. By 1829 there were three newspapers in the territory. Roads began to be opened, counties to be organized, and townships to be laid off.

The completion of the Erie Canal in 1825, and the advent of the steamboat upon the lakes at about the same time, was pouring the life blood of New England and New York into "the beautiful peninsula." The census of 1830 showed a population of 31,639, and the stream of immigration was setting more strongly than ever to the rising State.

At the beginning of the present century only one county had been established in the territory, and that was Wayne, which was established by proclamation of Gen. Anthony Wayne, in 1796, and at that time embraced the entire State and portions of Ohio and Indiana. It was re-established by Governor St. Clair in 1813, and finally organized in November of that year by order of Governor Cass. Monroe County came next, in 1817, also by order of Governor Cass, followed in 1818 by Mackinac and Macomb, by the same author-

ity; by Oakland in 1819, by St. Clair in 1820, and in 1822 by Lenawee (from Monroe), Saginaw, Sanilac and Shiawassee (from Oakland), and Washtenaw from Wayne.

In 1829 came the whole brood of counties named for Andrew Jackson and his cabinet, namely: Jackson, Van Buren, Berrien, Branch, Cass, Eaton, and Ingham, with Calhoun for the Vice-President, to which must be added the same year, Barry, Hillsdale, Kalamazoo and St. Joseph.

From this time forward immigration continued rapid and constantly increasing. From 1830 to 1836 the maturing State advanced with strong and vigorous growth.

The character of the people changed. The new-comers were home-seekers, mostly from the East, who brought with them the enterprise, the thrift, the pluck and also the moral and religious ideas under the influence of which they had been reared, and, by the same token, they brought with them also the New England home, school, and the church.

In studying this period it is of great interest to note the changes in the map of Michigan.

Referring to Farmer's "Map of Michigan and Ouisconsin," printed in 1830, we find that the County of Michilimacinac extends from St. Mary's River westward to the Mississippi, north of St. Paul, while Chippewa County includes all remaining between Michilimacinac and Lake Superior, and westward to the Mississippi.

The County of Shiawassee extends northwest to Lake Michigan, at a point north of the mouth of the Manistee River, while the Township of Michilimacinac embraces all from the north line of Saginaw County to the Straits of Mackinac. On the west side of the State all the region north of Barry County is designated as "Indian Country." It is also interesting to note the names on these old maps. Manistee River is set down as Manistic, the Muskegon as Maskegon, the Kalamazoo as Ke Kalamazoo. On Young's map of 1835 Grand Rapids is put down as McCoy's Mission.

To resume the thread of our history: In 1831 General Cass ceased to be Governor to become Secretary of War in Presi-

dent Jackson's cabinet, and for many years thereafter his personal influence was wanting to the community.

As early as 1832 the question of admission as a State into the Union began to be discussed.

Under the ordinance of 1787 the territory was entitled to admission when it should have 60,000 free inhabitants. This agitation culminated in the calling and election of a constitutional convention in 1835, which, in May of that year, met and proceeded to frame a constitution, which, being approved by the people in October of the same year, state officers were elected thereunder, who proceeded to organize the State government without waiting for the admission of the State into the Union.

At this date the population probably approximated 100,000 within the boundaries of the future State, as it had been ascertained to be 87,273 in the previous year. It is no part of my purpose to dwell at all upon the events which fill the years from 1830 to 1840. In many respects they are the most interesting years in the history of the State.

Here belong the administration of the "Boy Governor," Stevens T. Mason, who was acting Governor at 19; the rapid rush of immigration and the settlement of the interior across the southern portion of the State; the boundary war with the neighboring State of Ohio; the addition of the Upper Peninsula to the domain of the State; the founding of our educational system, including the University of Michigan; the great land speculative excitement, when paper towns were platted upon every stream and by every water-fall; and the banking craze—a special development of the cheap money insanity, which has passed into history as the "wild cat" epoch.

During this decade also arose the schemes to gridiron the State with railroads and canals, which fostered every form of speculation, and ultimately plunged the State into disastrous debt and brought it to the brink of repudiation.

During this decade, too, the following new counties had been established:

In 1831, Allegan, Bay, Clinton, Gladwin, Gratiot, Ionia, Isabella, Kent, Midland, Montcalm, Oceana and Ottawa.

In 1833, Livingston was set off from Washtenaw, and in 1835, Genesee from Oakland.

Many of these counties, though laid off, were still attached to other counties for judicial and taxation purposes, and were not duly organized with county government until long after.

Thus, with rapid glance at the origin and rise of the infant State, we arrive at the census epoch of 1840, where we can secure a reliable starting point for our fifty years' view.

But first it should be said that through much tribulation, arising out of the boundary dispute and the unjust action of Congress to shape her boundary anew, the State had been formally admitted into the Union January 26, 1837, and had assumed all the dignities and responsibilities of statehood.

We will now take a view of the development of Michigan in 1840.

#### SUBDIVISIONS AND POPULATION.

In the census of 1840 returns are made from 31 counties, organized into 336 townships and towns. Of these counties four, namely, Chippewa, Ottawa, Saginaw and Mackinac, had less than a thousand population each. Ottawa then, including everything north on the shore of Lake Michigan to Manistee, had a total of 704. Saginaw, which included several other counties, had an aggregate of 892. The population of the State was 210,032.

As far north as the tier of counties through which passes the Detroit and Milwaukee Railway, the counties were divided and organized substantially the same as now; but north of that the names are nearly all strangers to the census of 1840. Muskegon, Newaygo, Montcalm, Gratiot, Bay, Midland, Tuscola and Huron nowhere appear. That country is all "attached" to the older counties on the south, or is a part of the County of Michilimacinac.

Chippewa and Mackinac were the only organized counties in the Upper Peninsula, with 534 and 923 population respectively.

More than half of the entire population of the State was embraced in six counties, thus: Wayne, 24,173; Oakland, 23,-



646; Washtenaw, 23,571; Lenawee, 17,889; Jackson, 13,130; and Calhoun, 10,599. These were the only counties having upwards of 10,000 people.

The only towns and cities having a population in excess of 2,000, were as follows:

Detroit.....	9,102	Ann Arbor.....	3,600
Jackson.....	2,773	Tecumseh.....	2,503
Adrian.....	2,496	Ypsilanti.....	2,419
Plymouth.....	2,163		

Other well known towns had the following numbers:

Pontiac.....	1,904	Port Huron.....	1,184
Marshall.....	1,763	Kalamazoo.....	1,290
Monroe.....	1,703	Battle Creek.....	993
Grand Rapids.....	1,510	Flint.....	984
Niles.....	1,420	Saginaw.....	837
Coldwater.....	1,123		

Among cities now well-known, the following had no name or existence in 1840:

Bay City	population 1890.....	27,839
West Bay City	" " .....	12,981
Muskegon	" " .....	22,702
Manistee	" " .....	12,812
Alpena	" " .....	11,283
Menominee	" " .....	10,093
Lansing	" " .....	13,102

In 1840 the total population of Ingham County was 2,498. The largest town in the county was Stockbridge, with 285, Leslie had 281. Lansing first appears in 1845 with 88. In 1840 there were two cities in the State, Detroit and Monroe. This must suffice for organization and population.

#### ROADS AND MEANS OF COMMUNICATION.

One of the first and most keenly felt wants of the people of Michigan in the early days was adequate means of travel and communication. Until after 1820 there was very little settlement away from the larger rivers and navigable waters.

Between 1820 and 1830, a few of the most ambitious and determined pioneers began to push inland and settle on the Raisin, the Huron, the Rouge, and the Clinton.

But the roads were of the most primitive and elementary character, scarcely more than a trail blazed through the woods. A journey from Detroit to Dexter with an ox team, hauling family and household goods, occupied nearly a week. Such a thing as a turnpike road was well nigh, if not quite, unknown.

But this state of things could not continue. As before stated, the Erie Canal had been opened in 1825, and by 1826 not less than six steamboats were plying between its terminus at Buffalo and the Detroit River, bringing thousands of emigrants, attracted to the new State by free lands and fertile soil.

It was in the latter named year (1826) that Congress undertook the construction of several territorial roads, and, as the country filled up, the settlers gradually opened roads for themselves from settlement to settlement, and from town to town.

The railroad had not yet come. It was in 1830 that the first railroad was chartered. It was the Pontiac & Detroit Railway Co. It never progressed further than the charter, and the project died in infancy.

In 1832 the Detroit & St. Joseph Railroad was chartered. This long after became a reality in the Michigan Central. Plank roads and turnpikes were chartered in many directions.

When the constitution of 1835 was framed, one of its provisions recognized the universal feeling of need of better communications. It declared that "Internal improvements shall be encouraged by the government of this State, and it shall be the duty of the legislature as soon as may be to make provision by law for ascertaining the proper objects of improvement in relation to roads, canals and navigable waters.

In pursuance of this policy, the State, in 1837, provided for the construction of three lines of railroad across the State—one from Monroe to New Buffalo, on Lake Michigan; one from Detroit to the mouth of the St. Joseph, and one from Port Huron to the mouth of the Grand River. These were the three roads which twenty years later became the Michigan Southern, the Michigan Central and the Detroit and Milwaukee.

Many canals were projected, but none were completed and put in use, though I remember having driven along the unfinished canal-bed through a portion of Macomb County.

In 1840 the railroad system of Michigan consisted of three short lines, as follows:

1st. The Erie and Kalamazoo, completed Oct. 1836, from Toledo to Adrian, 33 miles. The motive power consisted of two small locomotives, and the cost of operating from Oct. 1836 to Dec. 31, 1837, was \$14,181.52.

The cars were small and rude, and the whole outfit scarcely superior to a first-class stage line.

2nd. The Detroit and Pontiac, chartered 1834, and operated as far as Royal Oak, 12 miles, by horse power until 1838, when one very small locomotive was put on. This road made the round trip each day. It ultimately became a part of the Detroit and Milwaukee Railway.

3rd. The Detroit and St. Joseph, from Detroit to Ypsilanti, 29 miles. This road was opened for traffic in 1838. Its rolling stock consisted of four small locomotives, five passenger cars and ten small freight cars.

Besides these railroads there had been constructed several so-called "territorial roads." The chief of these were the Detroit and Perrysburg, connecting Perrysburg, near Toledo, with Detroit; and the Chicago Territorial and State road, extending from Detroit *via* Ypsilanti, Saline and Clinton to Jonesville, and so on westward to Niles, leaving the State at Bertrand, on the Indiana line.

These roads greatly aided in the settlement and subsequent development of the State.

Burr's map of Michigan, published July, 1839, shows as the only completed railroad, the line from Toledo to Adrian. This map also shows the different mail routes in the State. One four-horse mail route extended from Detroit *via* Dearborn, Plymouth, Ann Arbor (spelled Annarbour), Dexter and Jacksonopolis (Jackson) to Marshall, thence as a two-horse route *via* Kalamazoo to St. Joseph.

There was also a four-horse mail route from Detroit along

the territorial road, *via* Ypsilanti, Saline, Clinton, Jonesville and Coldwater to Niles, thence as a two-horse mail route to Terre-Coupé, on Lake Michigan.

On this map Grand Rapids is put down as Kent, and Lansing does not appear at all.

I find from Blois' Michigan, published in 1838, that there were then 68 mail routes in the State. One, "No. 10," extended from Clinton, Lenawee Co., *via* Napoleon, Jacksonopolis and Eaton C. H. (now Charlotte), to Kent (now Grand Rapids), over which route there was a weekly mail.

Some statistics given by Blois will assist us in realizing the Michigan of half a century ago.

#### AGRICULTURE.

In 1837 a State census was made, with the following result as to the agricultural products:

Wheat	bushels.....	1,114,896
Rye	" .....	21,944
Oats	" .....	1,116,910
Corn	" .....	791,427
Buckwheat	" .....	64,022

#### STOCK.

Neat stock.....	89, 610	head
Horses.....	14,059	"
Sheep.....	22,684	"
Hogs.....	109,096	"

#### MANUFACTURES.

Under the head of manufactures, Blois says: "Manufactures in Michigan, as well as in all new States, are in an incipient condition, and carried on no further than the immediate wants of the settlers absolutely require.

"Several saline springs, known to be of value, exist within the State, but the manufacture of salt has been but little attended to until very recently.

"The cultivation of the mulberry and manufacture of silk, which is undoubtedly destined to be a lucrative business, are beginning to attract public attention.

"Public attention has been likewise turned to the growing of the sugar beet, and the manufacture of sugar from its root. The State has offered a bounty of two cents for every pound of beet sugar manufactured within the State."

From this we may see that McKinley was not the original inventor of the sugar bounty.

Blois gives the following as the total of manufacturing establishments in the State in 1837: Grist mills, 114; saw mills, 433; carding machines, 23; cloth dressing shops, 12; glass factory, 1; distilleries, 16.

It is hardly needful to say that these so-called manufactures were wholly for local supply, and that commerce, in the proper sense of the word, did not exist.

But the State was developing rapidly, and it is gratifying to find from the census of 1840, that in three years agriculture had made great advance, as shown by the following returns:

#### CENSUS 1840.

Wheat.....	2,157,108 bushels.
Oats .....	2,114,051 "
Corn.....	2,277,039 "
Barley .....	127,802 "
Buckwheat.....	113,592 "
Rye.....	34,236 "
Potatoes.....	2,109,205 "
Wool .....	153,375 pounds.

#### LIVE STOCK.

Horses and mules.....	30,144
Neat cattle.....	185,190
Sheep.....	99,618

#### MANUFACTURES, 1840.

The following from the same census exhausts the return of manufactures in 1840, and nothing can more impressively exhibit the growth of the last fifty years:

Total capital invested.....	\$3,112,240
Sugar made (domestic).....	1,329,784 pounds.
Domestic goods made.....	\$ 113,955
Tobacco (value).....	\$ 5,000
Persons employed.....	12
Capital invested.....	\$ 1,750

I do not pause to draw contrasts, each person will draw them in his own mind.

Tanneries.....	38
Capital invested.....	\$ 70,240
Distilleries.....	31
Gallons distilled.....	337,761
Breweries.....	10
Gallons brewed.....	308,696
Men employed.....	116
Sugar refineries.....	none
Musical instrument factories.....	none
Flouring mills.....	93
Barrels flour made.....	202,000
Grist mills.....	97
Saw mills.....	491
Men employed in mills.....	1,144

From the fact that these 681 mills employed only 1,144 men, their capacity and output can be judged.

Woolen manufactures.....	4
Men employed.....	59
Capital employed.....	\$ 34,120
Carriages and wagons (value).....	\$ 20,075
Men employed.....	59
Furniture manufactured (value).....	\$ 22,494
Men employed.....	65
Capital employed.....	\$ 28,050

No words could possibly be more eloquent of the growth of the manufactures of the State than these simple figures.

But the greatest contrast presented between the present and fifty years ago is in the development of the mineral resources of the State.

The great deposits of iron and copper had not then been touched, as no means had as yet been provided for connecting the waters of Lake Superior with the lower lakes.

In the census of 1840 there is no return of mining of any kind in the State. There appear to have been engaged in the production of iron (presumably from imported ores) 99 men, who during the census year produced 601 tons, with a capital of \$60,800.

The salt industry had as yet no existence. There is no

record of the manufacture of the article in commercial quantities prior to 1850.

Of lumber yards (probably retail) there were returned 15, said to employ 312 men all told, and to represent a capital of \$45,600. So it will be seen that the three great leading industries of mining, lumbering and salt production had not yet come into existence, while agriculture, manufactures and transportation scarcely supplied the limited wants of the actual inhabitants, leaving little or nothing to find a market outside the State.

How difficult it must have been fifty years ago to foresee the vast commerce of our State in these recent years; the millions of tons of iron and copper ore; the thousands of millions of feet of lumber; the millions of barrels of salt annually to be poured from her exhaustless stores into the wealth of the world.

How little they dreamed of the vast copper mines of Keeweenaw Point; the iron deposits of the Marquette district; the great salt blocks of Saginaw and Manistee, cities which as yet had no name; the great furniture factories of Grand Rapids, or the immense car shops, stove works and tobacco factories of Detroit.

Land was, of course, abundant and cheap. The clearing of the forest and the cultivation of the soil were almost the only pursuits.

The towns, as already seen, were not large nor many in number. It was equally difficult to bring in heavy merchandise or to ship out the products of the State.

The great majority of the settlers were engaged in a struggle to live; few had a competence, fewer still had wealth.

Judge Cooley, in his history, thus describes the condition of the settlers:

"It was a hard life which the pioneer farmers of Michigan had come to lead. A rude log cabin for a home and the bare necessities of life for their families contented them while clearing their lands. \* \* \*

"But in coming to Michigan they had calculated not so much upon their own immediate advantage as upon giving their

children a chance to grow up with the country. \* \* \* Even now, though they could not supply all their wants from their farms, they contracted few debts, but postponed purchases when they had nothing to barter for the articles they desired."

In the villages life was almost equally simple. There were no large factories or mills, with hundreds of operatives, doing just one thing over and over, day after day, and month after month.

As a rule, every man was his own master. There were no great corporations with thousands of employes; there were no strikes, no boycotts, no lock-outs, and no labor organizations. Each man made his contract and expected to live up to it. Education was mostly confined to the district schools, though some academies had been established. Colleges and universities existed in plan and possibility only.

Such was the Michigan of fifty years ago.

It would not be possible within the limits of this paper to trace the growth of the State from decade to decade. We must pass over the intervening period with only the briefest possible notice.

Nothing indicates material development better than increase of population.

Wealth and business maintain an almost unvarying relation to people—gradually increasing from decade to decade, with the growing accumulations of the past.

The present ratio of wealth to population is about \$1,000 *per capita*.

Growth has been constant, rapid and steady. The following eloquent figures tell the story:

1840	population.....	212,267
1850	" .....	397,654
1860	" .....	749,113
1870	" .....	1,184,282
1880	" .....	1,636,937
1890	" .....	2,093,889

It will be noticed that the *increase* alone between 1880 and 1890 was more than twice the entire population in 1840, and 60,000 greater than the whole number in 1850.



## INCREASE OF WEALTH.

The valuation of real and personal property of the State, as equalized by the State Board of Equalization, from 1853 to 1891, has been as follows:

1853.....	\$ 120,362,474.35
1861 .....	172,055,808.89
1871 .....	630,000,000.00
1881 .....	810,000,000.00
1891 .....	1,130,000,000.00

## LANDS ASSESSED.

The number of acres of land assessed for different decades has been as follows:

1854.....	12,167,812.84
1860 .....	15,162,710.40
1866 .....	17,111,710.91
1870 .....	20,515,398.03
1876 .....	27,605,262.96
1881 .....	29,306,820.20
1891 .....	32,171,787.00

## SUBDIVISIONS.

In 1840 Michigan had *one* representative in congress; today she has 11, and after the next 4th of March she will have 12.

The State is now divided into 84 counties, five of which contained in 1890, upward of 557,000 inhabitants, and at this date doubtless have more than 600,000.

The City of Detroit alone now has a greater population, and far more wealth, than the entire State had in 1840.

Thirty nine cities in the State, in 1890, contained upward of 4,000 each; 15 cities each had upward of 10,000, and six cities upward of 20,000 each.

## RAILROAD PROGRESS.

The status of a people is determined, in the great social and industrial scale, by their power of production and consumption, and this is measured, in large degree, by the means they have provided for transportation.

I have already spoken of the progress in railroad building

in 1840. The State continued the construction of the Central and Southern Railroads until, in 1846, the former was completed to Kalamazoo, and the latter to Hillsdale.

In that year the Central was sold to a syndicate of capitalists for \$2,000,000, and the Michigan Central Railroad Company was chartered to complete and operate it. The Michigan Southern was sold by the State for \$500,000, and passed into the hands of the Michigan Southern Railroad Company.

This was the last of railroad building by the State. In 1849 the Central reached Lake Michigan at New Buffalo, and in May, 1852, both roads entered Chicago.

The Detroit & Pontiac, re-organized as the Detroit & Milwaukee, now pushed forward, and in 1858, also reached Lake Michigan at Grand Haven; and thus the State was spanned by the three lines of railroad, as originally contemplated in 1837.

I shall not attempt to trace, step by step, the further growth of the railroad system of Michigan, as it has developed year by year, until it has reached its present vast proportions.

Those of us who have lived in Michigan for the last 35 years, may say that it has grown up under our eyes.

Among the earlier were the Jackson, Lansing & Saginaw, the Flint & Pere Marquette, and the Grand Rapids & Indiana, all penetrating the northern part of the State; while in more recent years the Detroit, Lansing & Northern, the Chicago & West Michigan, the Toledo, Ann Arbor & Northern, the Grand Trunk, and scores of others interlace the State with a net-work of iron. "Figuratively" speaking the following statistics tell the story of magnificent growth:

#### RAILROAD MILEAGE BY DECADES.

Mileage 1838.....	63 miles.
" 1848.....	326 "
" 1858.....	703 "
" 1868.....	1,120 "
" 1878.....	3,564 "
" 1888.....	6,411 "
" 1890.....	6,957.27 "
Number of roads operated in the State.....	78

Cost of railroad properties operated in	
Michigan .....	\$ 699,401,821.78
Receipts for 1890.....	93,430,433
Operating expenses .....	63,920,091.54
Miles run by trains.....	71,578,208
Number of passengers carried.....	33,503,059
Tons of freight transported from Michigan	
stations.....	26,185,257
Tons of freight transported one mile.....	8,997,937,524
In round numbers.....	9,000,000,000

## ROLLING STOCK.

Locomotives.....	3,131
Passenger cars.....	1,530
Baggage, mail and express.....	663
Box freight cars.....	56,190
Stock cars.....	6,600
Platform cars.....	24,257
Ore cars.....	14,674
Other cars.....	4,176
Total.....	111,222
Employés of railroads doing business in Michigan	
in 1890.....	65,257

## LAKE TRANSPORTATION.

But transportation is not wholly by railroad or by land. Concurrently with this immense development of the railroad system, a vast carrying trade has grown up upon the lakes and waterways which border the State, hardly second in importance to the railroad commerce.

The floating equipment of the lakes, as given in the census of 1890, is not arranged by States, but by lakes and ports. It is not possible, therefore, to give accurately the water commerce of Michigan, but some items may be given:

## MICHIGAN TONNAGE ON THE LAKES, 1890.

PORTS.	NO. OF VESSELS.	TONNAGE.
Detroit.....	275 .....	129,768
Port Huron.....	293 .....	61,482
Grand Haven.....	225 .....	20,425
Marquette.....	111 .....	20,759
Bay City.....	56 .....	31,176
Muskegon.....	17 .....	3,088

This represents only a portion of the carrying of Michigan commerce by water, for a large portion of the vessels engaged in it are registered in other States.

The first propeller was built on the lakes in 1842, just fifty years ago. Until 1855 the increase was slow. From 1856 onward the growth was rapid, owing to the construction of the St. Clair flats canal and the opening of the St. Mary's ship canal. Not only the number but the size also has steadily increased.

Beginning with vessels of 400 tons and under, as harbors and waterways have been deepened, the tonnage has increased until propellers of from 1,200 to 3,000 tons are common, and this evolution is still going on.

#### MINING AND LUMBERING.

This vast amount of transportation is chiefly employed in shipping the enormous mineral and forest products of the State, for no State of the Union, and perhaps no equal population in the world, has more varied wealth and more diversified industries than Michigan.

Chief of the mineral resources of the State is iron. Michigan produced in 1890, 7,185,175 tons of iron ore, worth at the mines at least \$26,000,000, being about  $\frac{7}{17}$  of the iron ore mined in the United States, and that, too, of the best grades of ore. Nearly half of this product was of the grade of Bessemer ore.

Shipments of iron ore from Michigan mines have increased as follows:

1855.....	1,449	tons.
1860.....	114,410	"
1870.....	859,507	"
1880.....	1,948,334	"
1885.....	2,205,190	"
1890.....	7,185,139	"
Total to date.....	50,766,109	tons.

#### COPPER.

Until the year 1890 Michigan was the greatest copper producing State in the Union, and in 1889 produced more than

any other country in the world. In 1890 Montana took the lead.

In that year Michigan produced 100,607,151 lbs., worth 15½ cents per pound, making a total output of \$15,845,427.28.

The total copper production of the United States was, for 1890, 273,547,151 pounds, so that Michigan produced considerable more than one-third of the whole.

The total of her product, including 1890, has been 663,899 tons.

#### SALT.

Next in importance of her mineral resources is salt.

In 1890 there were in operation in the State 97 salt works with a producing capacity of about 6,000,000 bbls.

The actual production for that year was 3,838,637 bbls. Until about 1860 the manufacture of salt in commercial quantities was practically unknown in Michigan.

How it has grown is shown by the following figures:

Produced in 1860 .....	4,000 bbls.
“ 1870.....	621,352 “
“ 1875.....	1,081,856 “
“ 1880.....	2,676,588 “
“ 1885.....	3,297,403 “
“ 1890.....	3,838,937 “
Total to date.....	52,874,937 bbls.

We have it on the highest of authority that salt is good. And we may say that Michigan is the salt of the earth in more senses than one.

#### GYP SUM.

Our gypsum mines have been of large commercial importance.

In the year 1890 we produced 29,500 tons in the form of land plaster and 238,700 barrels in the form of stucco.

The total to date has been 920,436 tons of plaster and 2,498,383 barrels of stucco.

Michigan also has gold. In 1890 the Ropes mine at Ishpeming produced of gold \$65,240.

Though we do not count this as one of our sources of

wealth, yet it exceeds the aggregate of all our mining industries in 1840.

#### COAL.

Coal is produced to some extent. The amount mined in 1890 was 71,991 tons, and although new discoveries in the Huron peninsula seem to promise largely, it is not probable that Michigan will ever be reckoned as an important coal producing State.

#### LUMBER.

I shall not weary you with the progressive statistics of lumber, but only say that for many years Michigan has been the foremost producer of lumber in the Union, and that means in the world. In 1880 the number of lumber manufacturing establishments in Michigan was 1,649.

Capital invested in manufacturing lumber	\$39,260,428
Persons employed.....	24,235
Wages paid during year.....	6,967,905
Value of logs and mill supplies.....	32,251,372
Total value of lumber.....	\$52,449,928
Amount of lumber products (about).....	5,500,000,000 ft.

I have not the actual figures at hand, but I believe that the value of forest products taken from this State and shipped out of it has exceeded a thousand million dollars.

The statistics of our lumber products for 1890 are not yet published, but the official estimate of our forest and saw mill products for that year aggregate upward of \$55,000,000.

#### OTHER MANUFACTURES.

The statistics of manufactures for 1890 are being issued by industries, and only a few have yet been completed.

Summaries of a few which have been issued are here given :

#### PIG IRON.

Number of Furnaces.....	26
Tons produced, 1889.....	224,908
Steel works.....	2
Tons of steel produced.....	5,600

## WOOL MANUFACTURES, 1889.

Establishments.....	52
Capital invested.....	\$1,899,460
Number of hands employed.....	1,428
Wages paid, 1889.....	390,147
Value of product.....	\$1,689,970

I have sought in vain at the United States census office, both in person and by letter, for the statistics which would measure the growth of other manufacturing industries, but they are not yet sufficiently advanced to make it possible to obtain even the aggregates. But there is one industry which I cannot forbear to mention, because it is the leading industry of a city which scarcely had a local habitation or a name in 1840—it is furniture.

The single city of Grand Rapids has 46 furniture factories, employing a capital of \$6,160,300, doing a business of \$10,000,000 annually, and giving employment to more than 6,600 men and boys.

The total number of manufacturing establishments in that city (not local) is 498. Capital employed, \$18,228,000; business transacted, \$33,555,000; number of employes, 15,000.

With this statement I think I may close this exhibit of material growth of 50 years. I ought to say here, in justification of these lengthy and, I fear, dry details of material development, that when I received the invitation of your present moderator to prepare this address, the subject assigned me was "Fifty Years of *Material* Growth;" and sticking close to my text I had completed this address before becoming aware of the change of the topic to the broader and more inspiring form in which it now appears upon the program, "Fifty Years of Michigan." I had supposed that others would treat distinctively of the educational, social and political history of our State. But this view would be too incomplete were I not to add a few words upon these most important features of growth.

Prior to the admission of the State into the Union there could hardly be said to be a school system in Michigan.

The present school system owes its origin to a Congrega-

tional Home missionary, Rev. John D. Pierce, the first Superintendent of Public Instruction under the constitution.

I remember "Father Pierce" very well in the days when I was preparing for college at Ypsilanti, and during my course at Ann Arbor. No commencement of Normal school or University was complete without him, and he took a just pride in his share in shaping the educational system of Michigan.

Another man to whom great credit is due is Stevens T. Mason, the first Governor of the State. It was by him that "Father Pierce," as he was afterwards known, was appointed, and together they worked out the plan—from district school to University.

It was through these two men that the land grant made to the State on its admission was not frittered away as it was in so many States. A monument to these two men is yet to be erected, and an appropriate spot would be on the University grounds at Ann Arbor.

It is hardly needful to say that in 1840 there were no graded schools, no high schools, no normal school, no agricultural college, and no university.

In 1841 the first student entered the University. There were three teachers, including the acting President. That student still lives, in the city of Grand Rapids—not an old man either—while the University registers 2,700 students, taught by more than 80 Professors and Instructors, and last year conferred 623 degrees upon examination.

From 1845 to 1850 the evolution of the graded school commenced, and has gone forward until in 1890 we had 513 graded schools, 194 high schools and 6,655 ungraded schools. The total number of districts in the State is 7,168.

The total school census of 1890 showed 654,502 children of school age and a total enrollment of 427,032. At the same time there were attending private schools 33,975.

These children were taught by 15,990 teachers, who received in wages \$3,326,287.

Our Normal school, Agricultural college and Mining school are among the very best in the land. Besides all these insti-



tutions we have flourishing denominational colleges at Albion, Adrian, Alma, Battle Creek, Detroit, Hillsdale, Holland, Kalamazoo, Olivet and the Michigan Military Academy at Orchard Lake, besides several ladies' seminaries well entitled to rank as colleges. Surely every citizen of Michigan may review with pride and wonder the growth of her educational system during these fifty years.

#### SOCIAL CONDITIONS.

This almost measureless growth of wealth, contemporaneous with the increase of educational facilities, has wrought great social changes.

We have drifted and are drifting—perhaps inevitably—farther and farther away from the simple social conditions of fifty years ago. The palatial residence has replaced the log cabin; the great factory has taken the place of the humble shop; luxury in furnishings, in art and in equipage has taken the place of scant surroundings and simple living.

A tendency grows ever stronger to divide the people on lines of social conditions, and with this tendency comes a greater need for the leveling and humanizing influence of the Gospel of Christ.

We need more and more to remember that we are but trustees for God and humanity of all this wealth and of all these privileges.

#### MICHIGAN AND THE NATION.

The people of Michigan have ever been loyal and liberty loving.

Their free frontier life, somewhat isolated by their geographical position, made them independent in spirit and hostile to the aggressive demands of Slavery.

Michigan answered the Fugitive Slave Law with her "Personal Liberty Act."

When Slavery declared war on the nation, Michigan stood loyally by her faith and her allegiance.

She offered her manhood in no stinted measure and poured out her best blood, a free libation, upon the altar of liberty and union.

At the call of Abraham Lincoln, President of the United States, she put into the field more than 90,000 men, organized into thirty regiments of infantry, eleven regiments of cavalry, fourteen batteries of artillery, one regiment of engineers, one regiment of sharpshooters, one regiment of colored troops and many independent organizations.

There was scarcely a battlefield of the great war where Michigan men did not take a conspicuous and honorable part.

Of these troops 358 officers and 14,497 enlisted men were killed in action, or died of wounds and disease during the war.

What a story of valor, of struggle, of achievement and suffering and death is summed up in those figures!

More precious than her piled up millions, dearer than riches of mine, or forest or factory, to Michigan, now and evermore, is her wealth in manhood and womanhood, the priceless heritage of her sons and daughters.

The future of our beloved State we can only dream. But the past is secure. The future will depend much upon this generation and the ideals upon which we build.

Truly the lines have fallen to us in pleasant places. However appropriate the inscription on the great seal of the State may have been when it was adopted, 57 years ago, it is more appropriate now. "*Si quæris Peninsulam Amœnam Circumspice*,"—"If you seek a beautiful peninsula, look around you!" It is indeed beautiful, and it is also great, and flourishing and rich.

Laved on the east, north and west by the great "unsalted seas," bearing a commerce unequaled in ancient or modern times; treasuring in her bosom inexhaustible mineral wealth; clad with a native forest growth that has been and is a source of vast wealth in itself, and bespeaks the richness of the soil from which it springs; with luxuriant fields of grain unsurpassed in richness; with flocks and herds counted by millions; with manufactures of almost endless variety and extent; with an educational system the equal of any in the world; and a university abreast with any in excellence and the foremost on the continent in numbers; with State institutions for the de-

fective and the unfortunate that are models of their kind, Michigan enters upon the second half-century of her statehood, proud of her past, confident of her future, and thankful to God for all that He hath wrought in her behalf.

It is for us, citizens of the State, to remember that opportunity brings responsibility, and that of those to whom much has been given will much be required.

## CHURCHES WHOSE NAMES HAVE DISAPPEARED FROM THE ROLL.

BY REV. W. B. WILLIAMS AND REV. LEROY WARREN, D. D.

According to the National Year-Book for 1892, the names of 242 new Congregational churches were enrolled in 1891 and the names of 74 churches were dropped as having become extinct. That so large a percentage of the churches organized sooner or later disappear from the roll, illustrates in part the infirmity of human judgment as well as the lack of faith and devotion, and in part the rapid changes of population. In the east as well as in the west, churches die and their names are dropped from the roll. The Boston Congregationalist lately said: "Of 27 churches in old Boston, which had been organized prior to 1870, only 11 remain on the roll."

An examination of the minutes of our State Association for the past fifty years shows that almost every year one or more names have disappeared from the roll. The number of these dropped names is large in the aggregate. Sometimes a name is dropped and then reappears next year. Such temporary disappearance of a name is due to the failure of the church to report, or to an omission on the part of a scribe. Also, about a dozen names have been dropped for a time and have afterwards appeared on account of the revival of the church, or the organization of a new one wholly or partly on the same field. In some instances a new church has been organized on the site of a church which had become extinct, and the new organization has taken a new name. In five instances names have been placed upon the roll by a typographical error, thus adding to the number of names which have been dropped. These are: "Adonis" for Adams, "Dow" for Dorr, "Kalen" for Keeler, "Saline" for Salem, and "Wilson" for Windsor. Five

churches outside the State have been on our roll, but are not now associated with us. Pioneer and Sylvania in Ohio were once connected with the Southern association. Michigan City and Cool Spring, Indiana, formerly belonged to Kalamazoo association, but are not now so associated. The church at Corpus Christi, Texas, was reported as belonging to Kalamazoo association in 1871. That church now finds fellowship nearer home. Deducting names of churches outside the State and names which are typographical errors, reduces by ten the number of names which have disappeared.

In the earlier years some Plan of Union churches were put on the roll in the hope, probably, that they might some time become Congregational, which hope was not realized. Battle Creek, Milford and Hastings belong to this class, and possibly Mount Clemens. Parma was enrolled in 1861, probably on some similar ground. Monroe, Grand Traverse county, organized in 1863, was a "Union" church, which does not appear to have become Congregational.

In many cases the disappearance of a name has been due simply to a change made necessary by a change in the name of the post office or village where the church is situated, or because for some other reason the church has thought another name more desirable. We give below a list of churches which have thus changed their names. The left hand column gives the name or names by which the church was formerly known and the right hand column the present name. In several cases the change of name has been accompanied by a more or less complete re-organization, but the newly-named church occupies substantially, or at least partly, the same ground as the one whose name has disappeared, so that the new church may properly be regarded as the successor of the former one.

In some cases two churches have been merged in a new organization. This is shown by connecting them with brackets. In two or three cases there has been an interval of a few years between the disappearance of a name and the revival of the church under the new name, so that the historical connection between the two is comparatively slight.

## CHURCHES WHOSE NAMES HAVE BEEN CHANGED.

<i>Former Name.</i>	<i>Present Name.</i>
Adams.....	North Adams.
Adrian Town.....	West Adrian.
Alleyton and White Cloud.....	White Cloud.
Augusta (Washtenaw Co).....	Whittaker.
Banks .....	Atwood.
Barre or Barry.....	Sandstone.
Benton .....	Pottersville.
Boston.....	South Boston.
Brady or Bradyville.....	Vicksburg.
Bristol, First }	Almont.
Bristol, Second }	
Campbell's Corners.....	Oakwood.
Cascade.....	Ada.
Carmel.....	Charlotte.
Comstock .....	Galesburg.
Detroit, Trumbull Ave.....	Detroit, Plymouth.
Detroit, Second.....	Detroit, Woodward Ave.
Eagle and Delta.....	Delta.
East Johnstown, Johnstown.....	Lacey.
Essex.....	Maple Rapids.
Franklin.....	Tipton.
Fulton .....	East Fulton.
Genesee, First }	Genesee.
Genesee, Second }	
Gilead }	Bethel.
Bethel Center }	
Kelloggsville.....	Fisher's Station.
Laphamville.....	Rockford.
Lincoln and Hamlin, and Pere Marquette.....	Ludington.
Marilla, Cleon and Marilla.....	Cleon.
Medina Second.....	Canandaigua.
Mears.....	Whitehall.
Newark.....	Saugatuck.
New Buffalo.....	Three Oaks.
New Canandaigua.....	Orion.
Newton.....	East Newton.
Paris .....	East Paris.
Raisinville.....	Grape.
Richmond and Riley.....	Memphis.
Salem and Lyon, Summit.....	Salem, Second.
Sherwood and Leonidas.....	Leonidas.
Somerset, Second.....	Jerome.
South Union .....	Batavia.
Steele's Landing, Talmadge.....	Lamont.
Troy Station.....	Sawyer.

Union .....	Union City.
Vienna (Genesee Co).....	Clio.
Watervliet, First.....	Coloma.
Watervliet, Second.....	Watervliet.
West Elmwood.....	Solon.
Yankee Springs, Thornapple. ....	Middleville.

Besides names of churches outside the State, names which are typographical errors, names erroneously put upon the roll, names restored to the roll and names which have been changed, there are a considerable number of names which represent churches which have been transferred to other denominations, or have been absorbed into or succeeded by churches of other denominations. The following is a list of churches once on our roll, which became Presbyterian or were merged in a Presbyterian organization. Some of these churches have had more than one name. In such cases the earlier name is added in parenthesis. With the exception of the Indian church and probably one other, these churches still continue.

#### CHURCHES WHICH BECAME PRESBYTERIAN.

Alma,	Munger,
Bay City (Lower Saginaw),	Newberry,
Commerce,	Niles,
Dearborn,	Old Wing Mission (Ottawa and
Detroit, Thompson (Harper Ave).,	Ojibway Indian Mission),
Flint,	Plainwell,
Gaines,	Richland,
Hamilton,	Saginaw City (Upper Saginaw),
Howell,	Shiawassee,
Ionia,	Tustin,
Lapeer,	Whitewater (Elk Rapids),
Lyons.	Windsor,
Marshall,	

In some of these cases there was a house of worship which was transferred to the Presbyterians along with the church organization without any pecuniary consideration. In the cases of Alma and Whitewater the Congregational Union building grant was partly refunded. The present Congregational churches of Bay City and Flint have no historical connection with earlier churches in those cities which became Presbyterian. In Ionia and Marshall the early Congregational churches

having become Presbyterian, a second later effort was made to establish Congregational churches, but these later enterprises were not successful.

We add also a list of Congregational churches which gave place to or were succeeded by Methodist churches:

#### CHURCHES WHICH BECAME METHODIST.

Adrian,  
Coopersville,  
Dorr Center (Dorr Village),  
East Irving,  
Goodrich,

Leoni,  
Mount Morris.  
Nankin and Livonia,  
Robinson.

At Adrian the Methodist Protestants have our house of worship; at East Irving, the Wesleyan Methodists, and at Goodrich, the Free Methodists. In the other cases our churches were succeeded by Methodist Episcopal churches, which secured title to the property.

A German Congregational church, organized at Onekama in 1874, was succeeded by a German Lutheran church.

Besides these lists of churches which have changed their names, or their denominational connection, we might have another short list of Congregational churches which have disbanded on account of changes of population or for other reasons, and have contributed a part of their membership to some neighboring Congregational church or churches. Such a list would include the following and possibly others:

#### CHURCHES THAT DISBANDED.

Atherton,  
Elm Grove,  
Kalamazoo, Plymouth,

Kearney,  
Medina,  
Weldon Creek.

Two of these churches had an important history, and in disbanding contributed largely to strengthen and build up other Congregational churches. The proceeds of the sale of the property of Plymouth church, Kalamazoo, were used to help in the building of 23 home missionary meeting houses, mostly in the northern counties of the State. Many of the members of the Medina church united with our present prosperous church in Morenci.



We add a list of names of churches which have been dropped from the roll as dead, and which apparently have not, by their death, contributed in any large measure to the furtherance of the life and work of any other church. We give, so far as can be ascertained, the date of organization and the largest number of members of each of these churches:

## CHURCHES WHICH BECAME EXTINCT.

<i>Name.</i>	<i>Date of Organization.</i>	<i>Largest Membership.</i>
Advance.....	Aug. 6, 1888 .....	14
Algonac.....	Apr. 15, 1841 .....	29
Austin.....	Feb. 3, 1878 .....	12
Bellevue.....	Oct. 1, 1871 .....	14
Benona.....	May 1, 1864 .....	18
Bowne.....	Oct. 28, 1844 .....	17
Branch .....	July 6, 1877 .....	10
Bridgehampton.....	Oct. 1, 1862 .....	14
Brown.....	Sept. 27, 1877 .....	50
Caledonia.....	1844, .....	15
Casco.....	July 23, 1854 .....	12
Clam Lake.....	May 19, 1887 .....	47
Climax.....	.....	22
Corinth.....	Jan. 13, 1870 .....	23
Crow Island .....	June 24, 1887 .....	16
Dewitt.....	Apr. 29, 1851 .....	22
Easton (Border).....	Mar. 24, 1851 .....	55
Empire.....	Mar. 8, 1876 .....	16
Evergreen.....	Mar. 1, 1889 .....	13
Fayette.....	Aug. 24, 1887 .....	20
Farmer's Creek (Hadley)...	Feb. 25, 1848 .....	38
Fife Lake.....	Sept. 29, 1878 .....	29
Ganges.....	Apr. 24, 1880 .....	20
Greenbush.....	May 8, 1863 .....	15
Hanover.....	.....	40
Henrietta.....	1845 .....	5
Hayes.....	June 12, 1884 .....	23
Horton's Bay.....	June 26, 1884 .....	19
Ithaca.....	June 7, 1866 .....	44
Hunter's Creek.....	May 3, 1880 .....	12
Jackson, Second.....	June 25, 1867 .....	65
Joyfield.....	Apr. 2, 1877 .....	9
Keeler.....	July 7, 1850 .....	39
Lakeville.....	1843 .....	18
Leroy, Township... ..	May 14, 1880 .....	8
Lima.....	Jan. 17, 1830 .....	58

<i>Name.</i>	<i>Date of Organization.</i>	<i>Largest Membership.</i>
Lodi.....	Dec. 26, 1854 .....	62
London.....	Mar. 25, 1838 .....	30
Manton.....	Nov. 1, 1876 .....	17
Maple Grove.....	Aug. 23, 1868 .....	8
Maple Valley.....	Oct. 16, 1882 .....	6
Maxwell.....	June 1, 1882 .....	12
Mount Forest.....	Nov. 7, 1880 .....	10
Mount Zion.....	Nov. 4, 1880 .....	11
Naubinway.....	Dec. 15, 1882 .....	11
New Hudson.....	Apr. 6, 1859 .....	19
North Johnstown.....	May 15, 1878 .....	12
Oceola.....	Jan. 12, 1843 .....	16
Olive.....	Apr. 30, 1875 .....	15
Otsego Lake.....	Sept., 1875 .....	17
Otto.....	Apr. 1, 1863 .....	18
Penfield.....	March, 1868 .....	23
Ray and Lennox (Ray).....	Feb. 13, 1838 .....	32
St. Louis.....	Aug. 9, 1882 .....	63
St. Mary, East.....	May 28, 1880 .....	11
Sebewa.....	1852 .....	15
Sharon.....	Apr. 24, 1850 .....	41
Smyrna (Otisco).....	July 6, 1845 .....	41
Spring Arbor.....	.....	.....
Sylvan.....	1849 .....	44
Wayne (Cass County).....	Aug. 20, 1848 .....	32
Worth.....	Sept. 1, 1859 .....	16

These 61 churches which became extinct had, at the largest, an aggregate membership of 1,452, or about 24 members each. Only seven of them had houses of worship. Most of them were small companies, worshiping in school-houses or other temporary quarters. Many of them were never recognized by council, and some were enrolled in the minutes without due consideration or inquiry. They were often out-stations supplied by a home missionary residing elsewhere. Upon the majority of these churches no great amount of pastoral labor or home missionary money was ever expended. In some cases, doubtless, the expenditure of more money and labor might have given the churches longer life and greater usefulness. But the missionary funds were wanting, the necessary laborers were not secured and the church organizations were given up. In some cases changes of population became the immediate cause of the disbanding of the church.

There is no small interest connected with the story of almost every one of these churches, if there were time and space to tell it. They were founded in prayer and sacrifice. They were watched over with love and hope. The great majority of them wrought a good work while they lived and fitted some souls for the church triumphant. The giving up of these organizations was not in every case a loss to our work. Sometimes it was an advantage. By merging with another church, either of our own or of another denomination, a church has sometimes contributed more to the cause of Christ than if it had continued alone.

The churches which have been transferred to other denominations, though no longer in our company, are, for the most part, still rendering good service to the cause of Christ. In the changes which have occurred in recent years we have probably received as many churches from other denominations as we have given to them. In the order of Providence, *churches* may sometimes find it wise to disband, but the *CHURCH* lives on. "Upon this rock I will build my church, and the gates of Hades shall not prevail against it."

## MINISTERIAL RELIEF IN MICHIGAN.

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BY REV. WOLCOTT B. WILLIAMS.

We have at the present time (May 1, 1892) eight beneficiaries; four of them are widows, and two of these are now quite aged and will not long be with us. Two others are young. One of them has needed much medical care, and has an almost helpless child that demands constant attention. The death of one of our ministers has left a widow much broken in health, who has three children, twelve, eight and three years of age. She has a life insurance of \$1,000, and hopes by selling her horse, cow, cutter and buggy, and also his library, to realize \$200 more.

Two of our ministers are suffering from continued feebleness, with little prospect of ever being any better. They have small homes and are able to do some light work occasionally. Thus far \$100 a year is all that we have been able to give them, and with this they manage to keep the wolf from the door.

Another brother, a most robust man in middle life, and one of our hardest workers, broke down utterly some years ago from over-work, and it was greatly feared that he would never be any better, but he partially recovered and thought he could take a small church, and did so. Now, after two years of work, he has again broken down entirely, and we suppose has nothing to depend upon besides what your committee are able to send him. Another of our aged ministers is passing away with a cancerous tumor in the throat. In a letter from him received in January last he says: "I can only write a few lines at a time on account of pain in my head caused by the swelling in my neck. This pain is almost constant day and night. The growth is closing up my throat

so that at times it is difficult to swallow anything but liquid food. It does not, however, torture me as it did last winter." He is now unable to write, and his sister, writing for him, says: "Both he and his wife have been quite sick during the winter with the grip. She has at last recovered, but her worn-out condition and her great anxiety for her husband have kept her weak and nervous. The grip greatly aggravated the cancerous tumor in his throat, which has been slowly but surely wearing him out. His throat is nearly filled up and he is reduced to a mere skeleton and suffers terribly, and often strangles till we fear he will never get his breath again. This is a hard way to die, but he does not complain, and hopes for rest in the end."

It is now just ten years since a movement was started in our meeting at Charlotte for the relief of our disabled ministers and their families, and it is a fitting time to review the ten years' work. For the first few years we were in the habit of sending money to our beneficiaries as fast as it came in, without any regularity, sending to the one that at the moment seemed to be most in need; but of late we have made remittances regularly at the first of every quarter, although at times your treasurer has been compelled to advance one hundred dollars in order to do it.

During the first year 12 churches only contributed...	\$ 284.55
The next year 30 churches gave.....	495.05
The following year 20 churches gave.....	496.33
The year ending in 1886, 17 churches gave.....	376.64
In 1887, 36 churches gave.....	392.29
" 1888, 44      "      "      .....	567.65
" 1889, 49      "      "      .....	650.28
" 1890, 57      "      "      .....	615.86
" 1891, 55      "      "      .....	716.53
" 1892, 53      "      "      .....	664.28

Total receipts in ten years.....\$5,259.46

Included in the above are collections taken at nearly all the meetings of the General Association, and also at meetings of the Genesee Association, and there are also included in it many individual gifts. The Lansing church has taken up a

collection for this cause every year, and it is the only church in the State of which this can be said.

One hundred and sixty-three of our churches, or more than one-half of them, have never given anything to this cause; many of these, however, are feeble, and some but recently organized.

Inasmuch as every minister or his family is liable to be overtaken by misfortune, and thus compelled to fall back upon this Association for aid, it would seem that everyone would take a special and personal interest in presenting this cause to his church yearly.

During the ten years we have aided sixteen different families; one widow, at an expense of \$50, was enabled to return to her friends in England; two families became self-supporting; two ministers and four widows have died, and there are now eight beneficiaries on our hands.

The following churches have given the sums set opposite their several names for the relief of the families of disabled ministers, during the ten years ending May 16, 1892:

Ada, First.....	\$ 4.50	Calumet.....	\$307.19
Ada, Second.....	2.50	Cannon.....	8.00
Allegan.....	54.25	Cannonsburg.....	1.00
Allendale.....	20.00	Carsonville.....	1.70
Almira.....	2.00	Ceresco.....	8.49
Alpena.....	30.00	Charlevoix.....	4.40
Ann Arbor.....	212.23	Charlotte.....	112.78
Armada.....	6.00	Cheboygan.....	4.71
Ashley.....	1.75	Chelsea.....	77.33
Athens.....	6.00	Clinton.....	36.29
Atwood.....	12.11	Clio.....	16.37
Bancroft.....	5.31	Coloma.....	3.43
Bay City.....	35.83	Columbus.....	6.80
Bedford.....	8.00	Cooper.....	51.50
Benton Harbor.....	8.20	Coral.....	1.25
Benzonia.....	28.40	Covert.....	20.25
Bradley.....	2.00	Croton.....	5.50
Breckenridge.....	2.00	Custer.....	10.00
Bridgman.....	5.00	Detroit, First.....	481.84
Bridgport.....	9.10	Detroit, Woodward ave.....	234.78
Bronson.....	5.00	Detroit, Plymouth.....	20.00
Cadillac.....	10.00	Dorr.....	34.36

Dowagiac.....	\$ 13.00	Mancelona.....	\$ 3.00
East Fulton.....	8.80	Manistee.....	83.25
East Gilead.....	9.00	Maple Rapids.....	12.89
Eastlake.....	1.00	Mattawan.....	12.98
East Paris.....	1.50	Memphis.....	13.14
East Saginaw.....	75.38	Michigan Center.....	4.54
Eaton Rapids.....	27.89	Muskegon.....	84.30
Essexville.....	11.10	Nashville.....	5.48
Farwell.....	2.00	Newaygo.....	2.50
Flat Rock.....	2.44	New Baltimore.....	14.30
Flint.....	68.57	New Haven.....	9.25
Freeport.....	2.25	North Adams.....	3.50
Galesburg.....	10.00	North Leoni.....	5.25
Genesee.....	1.00	Northport.....	14.00
Grand Blanc.....	25.02	Olivet.....	48.17
Grand Haven.....	6.50	Orion.....	5.25
Grand Junction.....	5.00	Ovid.....	1.15
Goodrich.....	14.00	Owosso.....	13.83
Grand Rapids, First.....	338.07	Oxford.....	5.87
Grand Rapids, South.....	14.10	Pentwater.....	14.25
Grandville.....	3.00	Perry.....	4.66
Grass Lake.....	31.40	Pinckney.....	5.89
Greenville.....	189.73	Port Huron.....	208.25
Hancock.....	47.89	Portland.....	4.00
Hersey.....	9.00	Port Sanilac.....	4.57
Highland Station.....	7.75	Pottsville.....	2.00
Hopkins, First.....	2.00	Reed City.....	24.61
Hopkins Station.....	3.40	Richmond.....	20.00
Hudson.....	38.24	Rochester.....	3.17
Imlay City.....	32.72	Rockford.....	2.90
Ironton.....	3.06	Romeo.....	12.00
Ithaca.....	2.00	Royal Oak.....	20.71
Jackson.....	131.58	St. Clair.....	51.74
Johnstown & Barry.....	5.00	St. Ignace.....	12.00
Kalamazoo, First.....	10.00	St. Johns.....	36.60
Kalamazoo, Plymouth.....	5.95	St. Joseph.....	16.72
Kalamo.....	2.00	Sandstone.....	4.50
Kendall.....	3.00	Saugatuck.....	3.75
Lansing.....	208.09	Shelby.....	11.00
Leroy.....	2.00	Sheridan.....	1.00
Leslie, First.....	8.80	Somerset.....	2.30
Leslie, Second.....	.67	South Haven.....	11.19
Lexington.....	71.24	Stanton.....	76.38
Litchfield.....	10.90	Three Oaks.....	27.00
Lowell.....	3.50	Franklin.....	5.00
Ludington.....	10.25	Traverse City.....	15.00

Tyrone.....	\$ 2.93	Whitehall.....	\$ 19.26
Union City .....	54.69	Whittaker .....	4.15
Utica.....	2.00	Two Collections of Genesee	
Vermontville .....	4.44	Association .....	12.11
Vernon.....	28.22	Seven Collections of Gener-	
Vestaburg .....	1.00	al Association.....	417.82
Vicksburg .....	3.00	Given by non-residents of	
Wacousta.....	5.00	the State.....	158.00
Watervleit.....	55.77	Given by anonymous per-	
Webster.....	14.00	sons.....	27.82
Wheatland.....	93.36		
White Cloud.....	2.00	Total given in ten years..	\$5,259.46



## THE BENEVOLENCES OF FIFTY YEARS.

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BY DEA. HENRY E. BAKER.

The societies to whose support the gifts of the Congregational churches of Michigan have gone in the past fifty years are ten in number—the American Tract Society and the American Sunday School Union, undenominational organizations, to which our churches were accustomed to give quite freely in our first quarter century of existence; the American Bible Society, to which churches of every name, except the Baptist, have gladly contributed; and the seven existing national societies through which at present our work is almost entirely done, viz: The American Board, the American Home Missionary Society, the American Missionary Association, the New West Education Commission, the Congregational Union—now known by its more appropriate and expressive title of Church Building Society—the Sunday School and Publishing Society, and the American College and Education Society.

The figures of the American Tract Society and the American Sunday School Union have been furnished from their treasurers' books, so far as it has been possible to separate our churches from the mass of other givers. As to the Bible Society, it has been impossible to ascertain any facts that can possess the slightest value, for the reason that their books show the receipts in nearly every case from local auxiliary societies which embraced in their membership churches of all denominations, except the Baptist, and whose gifts were sent in bulk and credited to such auxiliary society. The treasurers of the Congregational Union, the Sunday School and Publishing Society, and the College and Education Society, have kindly furnished the donations from our churches as credited on their books, but our connection with the two last named has been so recent that the showing is not large.

As to the three remaining large societies, to which the great bulk of our gifts have gone, resort has been had to the volumes of the *Missionary Herald* and *Home Missionary* from 1842 to 1891, inclusive, and in which is found the monthly acknowledgments of the treasurers of the American Board and American Home Missionary Society; while similar use has been made of the *American Missionary* from 1864, the date of organized effort for work among the freedmen. Of course, these monthly acknowledgments are accurate to a penny, but it is not to be hoped that, in the transcription and collation of this vast amount of details, all errors have been escaped. Nothing that painstaking and prolonged labor and special care could do to ensure correctness has been wanting, but no vaunting claims are put forth as to the perfection of the results finally reached. It has been faithfully aimed at. That is all we care to say.

The task of gathering the benevolent contributions of our churches for half a century has proved much more formidable than was at first anticipated. The reports as found in our annually published minutes are confessedly unsatisfactory. For the first 23 years no effort whatever was made to collect these statistics, and nothing is to be found concerning them in the minutes, while for the past quarter of a century they have been reported without any generally accepted system, many times in a careless and incomplete manner by unskilled and frequently changing clerks and treasurers, all this necessarily eventuating in an untrustworthy mass of figures. With the growing experience of years, defects in these reports have been corrected, and a gradual approach towards complete accuracy has been made, but that most desirable standard can hardly be said yet to be attained.

In this condition of things, resort has been had to the treasurers' books of the different societies, as has been already explained. But even here we have encountered new and most perplexing difficulties. Fifty years ago the American Board and the American Home Missionary Society were doing the work of both the Presbyterian and Congregational de-

nominations, and for the first quarter of a century, and more, of our history the contributions of both were poured into a common treasury. The labor of separating these two streams of benevolence, and gathering out that belonging to the Congregational churches, has been one of exceeding difficulty. Numbers of churches that, in their origin, were Congregational, in the final separation cast in their lot on the Presbyterian side. Many of those early-giving churches are extinct, and it is not always easy to determine whether we should take the credit for their gifts or award it to our Presbyterian friends, especially as both denominations were freely represented in their union membership. Still other churches have changed their names, and the work of tracing out the succession and giving the legitimate heirs their inherited credit has not always been an easy one.

A difficulty peculiar to the Home Missionary contributions was encountered in this state of facts: Two churches are yoked together under one missionary pastor. He sends their donation to the society's treasury under the joint name of both churches. Of course, the portion of this sum given by each church is unknown, nor is there any means now, after the lapse of years, of ascertaining what the separate items are that were given by each church. In this dilemma—and there have been scores of such—all that can be done is to divide such reported amounts between the contributing churches in proportion to their membership. This is not accuracy, but it is the nearest approach to it possible under the circumstances. Fortunately, it does not affect the totals, and is found entirely among churches giving but small sums. Yet they are entitled to exact credit if it could only be given.

These and similar difficulties have greatly beset the labor of getting at the facts in connection with the work of foreign and home missions.

In the case of the American Missionary Association, another and distinctive obstacle was encountered. This society was organized to represent the most earnest anti-slavery sentiment of the country. It had its zealous supporters in *all*

the denominations, and outside of any, among men who were powerfully moved by a deep sense of the injustice and wrong inherent in a system of human bondage, and of the curse visited upon a helpless and unoffending people. The supporters of this society for years were individual, rather than organic, and they were found in churches of every name, among worldly men, and even infidels. The Association's books, therefore, represent this state of facts, giving credit almost wholly to individuals and public meetings, and in few instances, for the first dozen or fifteen years, to churches as such. In these many hundreds of names there are enrolled those of a large number of members of our Congregational churches, but no man living is able to identify and locate them in a great majority of instances. The credit, therefore, accruing to our churches from these gifts to the American Missionary Association is largely lost. In addition, to a smaller degree, the obstacles encountered in connection with the statistics of home and foreign missions have also been met with in compiling those of the work among the freedmen.

In view of the state of facts thus set forth, it can hardly be a matter of surprise to be informed that, after the most laborious and painstaking effort, the result reached in gathering the statistics connected with the benevolent giving of our churches, is far from satisfactory. Entire accuracy, in which lies the value of statistics, is simply unattainable. We can only reach an approximation, but we feel assured that, to a large degree, so much has been surely secured, and, therefore, that the figures which have been compiled and tabulated to accompany this report will possess something, at least, of permanent interest and value. As such they are submitted. They will present the gifts of our churches for the last half century with a fairly close approach to correctness, and make up a statement of results in this branch of religious effort of which we have no reason to be ashamed. For it should not be forgotten that, with not a solitary exception, the early years of every Congregational church in Michigan was one of poverty and struggle, while in a majority of instances they have never emerged from that condition.

One other fact should be mentioned. The gifts, as reported from individuals known to be connected with our churches, have been credited in our compilation to those churches. The object of this inquiry has been to show what our churches, *i. e.*, their members, have been doing in the way of benevolence for their first half century. This course, therefore, seemed entirely just and proper. And it is this fact that has lifted some churches into a conspicuous position in the tables of figures that accompany this report. Notably is this the case with Union City and Romeo, where the royal, all-round giving of Dea. I. W. Clark and the Misses Dickinson pushes up the totals of these churches far into the thousands in the columns devoted to every one of our large societies. Like generous devotion is to be noted in the case of Dea. W. B. Palmer, whose steady interest in the American Missionary Association crops out in the otherwise unaccountable figures that exalt the little rural church of Augusta into a most honorable position. Olivet, Lodi, Dexter and some others are the beneficiaries in our tables from like givers, though in lesser degree. Nor do we, in thus mentioning the names of some shining examples of the noble consecration of wealth among us, by any means disparage the unnamed and unknown multitude of small givers, whose combined offerings make up, after all, the large sum totals of what has been done, and whose self-denials and prayers have entered into and made sacred all our benevolent giving. God knows them, every one, and He who seeth in secret shall one day reward openly. It is enough.

The total sums thus finally ascertained are as follows:

To the American Home Missionary Society .....	\$227,820.82
“ American Board.....	198,116.73
“ American Missionary Association.....	77,187.38
“ Congregational Church Building Society...	56,713.92
“ Sunday School and Publishing Society.....	6,977.23
“ New West Education Commission.....	5,879.71
“ American Sunday School Union.....	5,288.14
“ Ministerial Relief Fund.....	5,259.46
“ College and Education Society.....	5,241.09
“ American Tract Society.....	1,372.53
Total.....	\$589,857.01

Of the total sum given to foreign missions, and credited to our churches, the women of their membership, in 24 years, through their separate organization, have contributed \$97,690.32, or within \$2,000 of *one-half* the entire sum. Brethren, such a record may well cover us with shame! Of the total given to home missions, the women, in 11 years, have raised and paid into the Home Mission treasury \$28,864.88. They have also given \$1,254.92 to the American Missionary Association, \$216.56 to the New West Education Commission, \$206.32 to the Sunday School and Publishing Society, and \$30 to the College and Education Society.

These figures, as already shown, make up a grand total of \$589,857.01. Then in the minutes of this Association from year to year appears a column headed, "Other Benevolences," a grand catch-all, into which is dumped all the miscellaneous giving of our churches of every name and nature. Its grand total in 21 years, for which time it has appeared, foots up \$351,462.89—a sum within \$75,000 as much as we have given to the home and foreign mission causes combined.

In addition to these sums, a list of legacies prepared furnishes the following interesting facts relative to posthumous gifts:

	<i>From Congregational Sources.</i>	<i>From Presbyterian Sources.</i>
To the American Board.....	\$23,017.30	\$34,956.97
"    American Home Missionary Society.....	29,288.31	3,914.05
"    American Missionary Association.....	41,029.01	4,007.25

It may be proper to add, by way of explanation, that of the gifts from Presbyterian sources to the American Board, \$13,787.55 came from the estate of Rev. Wm. M. Ferry, of Grand Haven. There were also two large bequests, included under the head "From Presbyterian Sources," from two sisters, members of the Woodward Avenue Baptist Church, Detroit, amounting to \$15,481.70, which are quite peculiar. They received a considerable fortune from a brother, John Gibson, who was an adherent of the Presbyterian Church; and upon their death, after giving something like three-tenths

of their estate to a brother then living, divided the remainder among four Baptist missionary societies, two Presbyterian and one Congregational, in equal parts, thus seeking to share their own preferences with what they deemed would have been those of their brother had he had the disposal of the comfortable fortune for which they were indebted to him. It is an instance of faithful recognition and affectionate remembrance that can hardly be said to be common.

The largest individual bequests on the Congregational side of foreign missions were those of Mrs. Sarah J. Sweetzer, of Port Huron, \$10,000, and Mr. Wm. A. House, of Kalamazoo, \$4,000. The father of the Misses Dickinson, of Romeo, besides gifts in his lifetime, left \$1,000 in his will, and the mother followed with \$2,000.

Of the home mission legacies, the largest are those of Mrs. Sweetzer, \$10,000; John C. Winans, of Chelsea, \$4,304.48; Wm. A. House, \$4,000; and Mrs. Elizabeth Booth, of Allegan, \$2,000; while Mr. and Mrs. Dickinson, of Romeo, exactly duplicated their bequests to the American Board.

The principal legacies to the American Missionary Association were those of Mr. Winans, \$8,404.48; Dea. Wm. B. Palmer, who lived the last few years of his life at Olivet, and left for the work in which he had taken such a deep interest during his life the sum of \$9,322.20; Mr. House, \$4,000; and Eli Benton, of the extinct Lodi church, \$4,459.73, the proceeds of land sold.

Now, to make a final analysis of these figures: We find that the combined sums given to all our home mission causes, including legacies and "other benevolences," amount to \$813,520.49, while the total given to foreign missions aggregates \$221,134.03, or considerably over the proportion of three and a half to one in favor of the home mission side. And then, if we were to include in our comparison the sums spent for our parish current expenses, and also the large amount given for building our churches—and if these current expenses are not for home missions, what *are* they for?—which foot up in the last 23 years, during which the account has been kept, to

a little over \$6,000,000, we should find in the final comparison that we are giving *three* dollars out of every *one hundred* for foreign missions—only this, and nothing more.

And yet, we sometimes hear people say that we are giving too much to foreign missions!

Two brief items more of statistics, and this recital is done.

The grants of the American Home Missionary Society in aid of our churches for the past 50 years amount to \$612,-840.37, and to those of our Presbyterian neighbors and friends, \$126,130.73 more, or a grand total of \$738,971.10. This great society has proved a royal nursing mother to the religious interests and the permanent welfare of Michigan.

At the same time, the grants in aid of church building from the worthy sister of the Home Missionary Society—the Congregational Union—aggregate the noble sum of \$114,-682.73. Toward the payment of this debt our churches have refunded \$7,383.10.

Such are the facts as they are gathered up from the well-nigh forgotten records of the half century from which we now turn away. They have been eventful years. A little one has become a thousand in our noble State, both civilly and religiously. A few thousands have grown into millions. Unbroken solitudes have become vocal with the hum of industry. The mighty forests have disappeared as before a magician's wand, and teeming cities and bustling villages swarm over the Commonwealth. Our own churches have well kept pace with all this marvelous development. They have done a work that no arithmetic of earth can compute. We lay it all humbly, thankfully, at the Master's feet. Not unto us, not unto us, be the glory of all or any of this, but unto that Name which is above every name, whether in heaven or upon the earth.

Turn we now to the half century that stretches away this day from our very feet. What shall it bring to us and to those who shall come after us? The westering sun, steadily dropping down, is shining full in the faces of many of us. We shall not long be here. Hardly is it possible that one who



sits in this house at this moment will be here this day fifty years hence. It matters not—if only those who shall catch up the standard as it falls from our dying hands shall be faithful to their high and solemn trust. If they will but enter into our labors with increase of means, of zeal, and of consecration, how shall the blessed work speed on to its glorious and final and assured triumph, and, broadening and deepening in its onward sweep, shall flow that river whose streams, fed from our endeavor, shall forever make glad the City of our God!

# THE BENEVOLENCES OF MICHIGAN CONGREGATIONAL CHURCHES FOR FIFTY YEARS.

CONTRIBUTIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, THE AMERICAN HOME MISSIONARY SOCIETY, THE AMERICAN MISSIONARY ASSOCIATION, THE CONGREGATIONAL CHURCH BUILDING SOCIETY, THE CONGREGATIONAL SUNDAY SCHOOL, AND PUBLISHING SOCIETY, THE NEW WEST EDUCATION COMMISSION, THE COLLEGE AND EDUCATION SOCIETY, THE AMERICAN SUNDAY SCHOOL UNION, AND THE AMERICAN TRACT SOCIETY. COMPILED FROM OFFICIAL SOURCES.

When Organ- ized.	American Board of Commissioners for Foreign Missions.	American Home Missionary So- ciety.	American Mis- sionary Assoc- iation.	Congregational Church Build- ing Society.	Congregational Sunday School and Publish- ing Society.	New West Edu- cation Commis- sion.	College and Edu- cation Society.	American Sun- day School Union.	American Tract Society.	Other Benevo- lences.
Ada, 1st.....	\$ 49.10	\$ 484.93	\$ 68.00	\$ 68.39	\$ 16.83	\$ .....	\$ .....	\$ .....	\$ .....	\$ 177.10
Ada, 2d.....	.....	51.34	.....	17.42	3.81	.....	.....	.....	.....	52.00
Addison.....	88.00	296.60	15.00	19.30	23.51	.....	6.00	.....	.....	.....
Adrian.....	124.42	240.66	398.74	204.41	.....	.....	.....	7.13	40.14	607.85
Advance.....	.....	12.14	.....	.....	.....	.....	.....	.....	.....	.....
Alamo.....	121.42	761.89	307.37	184.48	9.33	.....	.....	.....	.....	93.65
Alba.....	2.55	307.42	.....	14.20	22.67	.....	.....	.....	.....	7.78
Algonsee.....	50	32.21	.....	.....	2.42	.....	.....	.....	.....	.....
Algonac.....	9.94	27.80	.....	.....	.....	.....	.....	.....	.....	.....
Allegan.....	732.70	1,920.62	368.53	452.44	49.91	5.00	29.20	6.00	.....	1,800.42
Allendale.....	91.25	587.41	61.03	46.36	58.53	.....	5.00	.....	.....	73.96
Alma.....	28.14	232.25	23.00	1,528.00	.....	.....	.....	.....	.....	78.75
Almira.....	29.55	196.37	2.00	.....	3.91	3.75	.....	.....	.....	.....
Almont.....	907.70	1,250.52	580.96	137.36	52.30	.....	.....	113.37	36.82	270.50
Alpena.....	1,752.78	2,725.40	2,061.92	860.45	78.05	900.00	94.50	316.16	.....	3,250.63
Alpine & Walker.....	356.64	394.13	34.80	98.18	15.94	.....	.....	.....	.....	70.03

Note.—The \* in the Congregational Church Building Society column indicates that the total sum therein given includes contributions in aid of parsonage building.

	A. R. C. F. M.	A. H. M. S.	A. M. A.	C. C. B. S.	C. S. S. and P. S.	N. W. E.	C. and E. S.	A. S. S. U.	A. T. S.	Other Benev.
Ann Arbor.....	1847	7,001.17	8,419.79	1,836.24	420.19	56.61	230.19	11.26	32.36	15,701.37
Armada.....	1838	1,214.75	758.79	463.83	171.19	16.34	12.00	8.81	7.00	83.77
Ashley.....	1885	2.11	32.77	1.00	7.76	5.61				7.00
Atlanta.....	1878	16.00	173.33	5.00	20.00	11.20				10.00
Atwood.....	1867	88.75	621.95	41.03	46.32	14.64	29.57			29.00
Augusta.....	1847	174.53	260.90	2,740.07	99.35		10.00			484.46
Baldwin.....	1879	15.85	233.04	6.81	*201.84	15.80		28.00	10.50	
Bancroft.....	1880	11.32	254.24		*290.04	14.27				2.00
Bangor.....	1883	4.10	157.69		26.25	17.91				
Batavia.....	1887	5.55	49.40		4.73	3.79				
Bay City.....	1875	277.14	650.14		*160.35	91.21				2,485.80
Bay Mills.....	1879		52.31		*113.28	2.96		7.50		528.00
Bedford.....	1848	211.92	523.10	180.84	92.64	11.06				325.00
Bellaire.....	1883	3.00	82.78		5.21	4.99				
Bellevue.....	1871	167.45	93.97	31.30	6.90					
Benton Harbor.....	1866	170.39	614.73	145.85	5.15	17.41	11.87			49.00
Benzonia.....	1860	1,083.56	1,444.18	1,208.12	107.34	28.53	62.60	5.00		417.97
Bertramont.....	1885		24.14			60				
Berryville.....	1890	60	15.20			3.55				
Bethel.....	1890	17.29	126.45			2.68				3.00
Big Prairie.....	1887	2.00	17.77	16.11		1.40				
Big Rapids.....	1876	50.00	480.82	6.58		43.35	7.00	10.00		27.00
Blackmar.....	1889		16.91	1,088.56						
Bradley.....	1879	7.09	117.87	9.64	14.82	5.28				15.94
Breckenridge.....	1881	3.51	168.47		134.55	6.20	2.76			
Bridgeport.....	1879	59.71	195.93	19.84	43.80	1.66				
Bridgeport.....	1868	75.47	362.12	1.00	*151.31	8.80				27.94
Briley.....	1887		20.07			42				
Bronson.....	1808	12.97	313.32	2.40	22.07	7.50				62.50

	A. B. C. F. M.	A. H. M. S.	A. M. A.	C. C. B. S.	C. S. S. and P. S.	N. W. E.	C. and E. S.	A. S. S. U.	A. T. S.	Other Benev.
Bruce.....	1833	51.25	114.03	34.00						
Byron.....	1890									
Cadillac.....	1890	129.06	703.68	5.00	*613.84					77.14
Calumet.....	1873	5,724.80	5,708.71	4,603.39	2,225.40	1.50	75.00			2,738.62
Canandaigua.....	1859	154.22	298.46	53.53	105.24		125.04			268.69
Cannon.....	1846	3.60	292.24	28.00	622.75				1.70	14.00
Cannonsburg.....	1875		67.72		11.23					23.50
Carnel.....	1883	8.63	100.95		30.00					
Carson City.....	1872	32.23	270.43	40.80	37.55					
Carsonville.....	1887	2.80	90.26		5.82					
Cedar Springs.....	1870	7.85	191.33	39.00	12.55					6.80
Central Lake.....	1884		17.75		2.00					
Ceresco.....	1869	123.85	308.83	18.00	57.76					25.52
Charlevoix.....	1882	113.15	323.30	2.50	38.26	10.96				26.62
Charlotte.....	1851	2,607.35	3,078.01	605.35	454.96	53.00	68.79	230.29		6,668.48
Chase.....	1873	41.53	480.87	22.75	54.94	5.90				11.70
Chassell.....	1890	14.87	26.65			7.12				
Cheboygan.....	1872	108.17	370.56	65.00	68.99	25.15				30.97
Chelsea.....	1849	932.56	2,124.05	323.26	202.47	20.10	9.91	25.83	26.24	753.02
Chesaning.....	1883		133.90		6.00					52.25
Chester.....	1879	1.77	74.86		7.25	1.10				4.65
Chesterfield.....	1847	18.32	172.43	13.15	51.06	19.50				16.00
Chester Station.....	1884	1.17	36.48		3.70	4.37				
Chippewa Lake.....	1885		115.86		27.00	25.23				15.00
Clam Lake.....	1887		17.18							
Clare.....	1872	48.68	298.88	10.00	*373.12	6.00				67.00
Cleon & Marilla.....	1872		217.96							10.00
Clinton.....	1833	1,104.09	1,500.31	383.12	*80.31	118.16				158.90
Clio.....	1871	136.45	688.23	150.92	*78.31	24.70		47.67	60.83	
								15.54		

	A. B. C. F. M.	A. H. M. S.	A. M. A.	C. C. B. S. and P. S.	C. S. S. and P. S.	N. W. E.	C. and E. S.	A. S. S. U.	A. T. S.	Other Benev.
Coloma.....1853	94.53	355.91	35.39	12.19	.....	7.00	5.00	.....	.....	39.80
Columbus.....1851	459.65	673.15	175.88	71.53	50.72	.....	.....	4.88	.....	11.66
Constantine.....1888	54.80	100.55	.....	.....	7.00	.....	.....	.....	.....	60.00
Cooper.....1843	307.95	940.96	47.47	89.07	17.45	.....	4.50	3.00	3.00	74.19
Copemish.....1890	.....	5.18	.....	.....	.....	.....	.....	.....	.....	.....
Coral.....1872	36.00	395.06	1.50	.....	2.00	.....	.....	.....	.....	.....
Covert.....1870	583.46	940.73	551.20	*114.91	46.73	40.81	9.70	.....	.....	1432.78
Croton.....1871	29.05	269.56	41.15	*112.39	10.05	.....	.....	.....	.....	3.00
Crystal.....1877	2.00	38.10	.....	9.50	2.13	.....	.....	.....	.....	76.00
Custer.....1879	10.00	134.62	18.00	14.66	14.00	.....	.....	.....	.....	35.00
Delta.....1852	11.45	270.36	10.20	7.00	.....	.....	.....	.....	.....	.....
Detroit, Ist.....1844	31,921.63	21,470.91	8,275.28	4,532.59	934.85	932.38	575.37	335.50	72.34	80,534.35
" Woodward av., 66	11,498.51	4,047.07	1,045.45	947.11	179.57	427.59	261.17	25.00	.....	39,666.91
" Plymouth.....1881	768.11	632.22	91.71	5.00	121.59	25.12	3.00	.....	.....	1,138.08
" Fort st.....1881	104.88	238.99	58.12	9.15	28.65	10.96	3.56	.....	.....	128.11
" Canfield av.....1890	13.21	3.00	3.00	.....	.....	.....	.....	.....	.....	.....
" Mt. Hope.....1889	101.94	97.96	13.12	.....	62.47	.....	.....	.....	.....	266.00
" German.....1890	5.03	13.50	.....	.....	.....	.....	.....	.....	.....	7.00
Dewitt.....1851	.....	34.35	.....	5.50	.....	.....	.....	.....	1.36	.....
Dexter.....1837	577.37	280.67	307.50	14.60	.....	.....	10.00	25.67	21.39	336.25
Disco.....1891	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Dorr.....1857	366.79	883.55	289.40	550.21	11.13	.....	.....	.....	.....	332.84
Douglas.....1882	99.43	124.33	11.50	36.15	8.50	.....	.....	.....	.....	5.00
Dover.....1887	.....	3.93	.....	7.19	1.05	.....	.....	.....	.....	2.00
Dowagiac.....1850	441.18	859.44	207.69	26.16	7.80	15.00	.....	45.87	.....	360.71
Dundee.....1839	61.30	442.17	2.00	*85.00	.....	.....	.....	.....	.....	2.00
East Fulton.....1866	3.00	212.27	.....	22.32	10.37	.....	.....	.....	.....	35.00
East Gilead.....1865	29.89	75.24	20.25	1.00	1.00	.....	.....	.....	.....	10.00
Eastlake.....1882	20.58	236.26	4.71	*105.13	1.50	.....	.....	.....	.....	338.00

	A. B. C. F. M.	A. H. M. S.	A. M. A.	C. C. B. S.	C. S. S. and P. S.	N. W. E.	C. and E. S.	A. S. S. U.	A. T. S.	Other Benev.
Eastmanville.....1866	18.05	269.82	53.15	55.61	2.96	.....	.....	.....	.....	21.00
East Nelson.....1888	.....	55.23	.....	41.72	6.00	.....	.....	.....	.....	17.00
East Newton.....1882	55.00	31.87	2.73	4.05	.....	.....	.....	.....	.....	.....
Easton.....1851	.....	77.00	17.50	7.60	.....	.....	.....	.....	.....	.....
East Paris.....1860	82.51	304.73	3.00	30.00	7.44	.....	.....	.....	.....	28.50
Eastport.....1885	6.37	96.28	1.75	59.42	3.23	2.58	.....	.....	.....	.....
East Saginaw.....1857	9,007.72	4,402.49	842.90	946.73	19.27	45.73	121.07	956.55	18.79	13,882.88
East Tawas.....1876	76.68	1,35.54	8.00	.....	.....	.....	.....	.....	.....	23.40
Eaton Rapids.....1843	1,052.84	1,152.69	244.53	34.43	16.97	.....	.....	20.13	.....	431.12
Edmore.....1879	79.37	253.02	.....	39.80	12.49	.....	.....	.....	.....	145.50
Ellsworth.....1888	.....	.....	.....	.....	75	.....	.....	.....	.....	.....
Empire.....1877	1.00	31.77	.....	.....	.....	.....	.....	.....	.....	38.25
Essexville.....1879	79.19	261.38	7.38	25.50	19.20	.....	.....	.....	.....	7.00
Excelsior.....1879	.....	46.29	10.00	5.72	3.74	.....	.....	.....	.....	.....
Farmer's Creek.....1848	34.74	16.73	.....	.....	.....	.....	.....	.....	.....	.....
Farwell.....1872	18.05	369.59	8.28	*380.88	7.92	.....	.....	.....	.....	.....
Fayette.....1887	.....	39.22	.....	.....	11.21	.....	.....	.....	.....	.....
Filer City.....1883	.....	148.34	.....	*144.90	6.00	.....	15.00	.....	.....	30.00
Fisher's Station.....1890	2.51	1.70	.....	3.50	3.75	.....	.....	.....	.....	.....
Flat Rock.....1858	37.90	410.33	.....	20.50	6.21	.....	.....	.....	.....	220.00
Flint.....1867	2,321.33	1,554.75	375.50	*1,148.99	92.06	8.40	40.27	76.60	.....	584.13
Frankfort.....1868	131.08	439.06	25.22	81.67	11.77	.....	.....	.....	.....	45.02
Fredonia.....1868	49.98	201.06	42.03	11.35	2.00	.....	.....	.....	.....	150.00
Freeland.....1891	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Freeport.....1877	3.00	182.51	.....	24.50	7.52	.....	.....	.....	.....	50.00
Fremont.....1875	3.25	206.41	4.25	*269.31	12.30	.....	.....	.....	.....	19.00
Fruitport.....1873	6.00	209.17	.....	12.56	2.75	.....	.....	.....	.....	.....
Galesburg.....1835	931.84	750.40	497.52	171.85	50.00	.....	11.10	16.25	9.97	849.41
Garden.....1887	.....	63.32	.....	.....	19.10	.....	.....	.....	.....	2.00

	A. B. C. F. M.	A. H. M. S.	A. M. A.	C. C. B. S.	C. S. S. and P. S.	N. W. E.	C. and E. S.	A. S. S. U.	A. T. S.	Other Benev.
Gaylord.....	1877	314.08	3.00	9.00	41.53	.....	.....	.....	.....	4.00
Genesee.....	1838	280.46	.....	1.36	4.48	.....	.....	5.50	.....	54.50
Gilmore.....	1885	24.30	.....	8.50	.....	.....	.....	.....	.....	.....
Gladstone.....	1887	67.86	.....	*177.70	.....	.....	.....	.....	.....	.....
Glen Arbor.....	1807	147.72	2.00	.....	.....	.....	.....	.....	.....	54.50
Goodrich.....	1855	339.82	19.65	4.00	.....	.....	.....	15.73	.....	74.75
Grand Blanc.....	1833	1,226.69	407.75	216.24	14.06	.....	.....	144.12	5.00	285.70
Grand Haven.....	1858	570.33	68.20	111.20	19.56	50	.....	2.45	.....	205.67
Grand Junction.....	1881	147.94	8.40	25.79	8.78	.....	.....	3.00	.....	36.61
Grand Lodge.....	1864	276.07	5.50	*164.08	3.00	.....	.....	.....	.....	97.77
Grand Rapids, 1st.....	1839	7,796.26	2,466.63	3,655.50	92.25	175.98	.....	27.01	23.25	56,073.81
" 2d.....	1870	176.75	.....	42.02	.....	.....	.....	.....	.....	41.93
" South.....	1878	330.10	34.64	*11.45	17.25	3.03	.....	.....	.....	242.99
" Smith Mem.....	1887	22.75	.....	.....	5.00	1.60	1.10	.....	.....	25.00
Grandville.....	1839	409.43	4.00	62.10	9.23	.....	.....	54.05	.....	26.85
Grape.....	1849	643.47	.....	5.00	.....	.....	.....	5.59	50	19.95
Grass Lake.....	1835	1,046.82	417.15	103.00	16.96	.....	.....	50.97	51.96	503.00
Greenville.....	1882	3,910.57	5,545.47	1,244.85	141.64	91.00	65.00	977.30	.....	4,996.46
Hamburg.....	1878	17.30	3.70	.....	.....	.....	.....	.....	.....	.....
Hancock.....	1862	2,813.22	1,588.58	1,009.63	154.65	129.01	163.37	.....	.....	3,486.02
Harrison.....	1887	169.20	.....	13.23	11.15	.....	.....	.....	.....	72.00
Hart.....	1869	321.75	30.26	51.46	15.00	.....	.....	.....	.....	.....
Hartford.....	1883	199.25	.....	32.55	.....	.....	50	.....	.....	.....
Hartland.....	1844	278.65	4.00	4.16	6.16	.....	.....	.....	.....	134.00
Hay Lake.....	1886	66.80	.....	.....	.....	.....	.....	.....	.....	.....
Helena.....	1889	14.00	.....	4.00	3.25	.....	.....	.....	.....	.....
Hershey.....	1870	507.49	20.17	88.91	7.61	.....	.....	.....	.....	16.07
Hickland Station.....	1884	223.00	8.85	19.84	10.84	.....	.....	.....	.....	4.05
Hilliards.....	1882	121.61	.....	.....	.....	.....	.....	.....	.....	.....

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Homestead .....	113.55	236.82	80.43	1.75	3.25	.....	.....	.....	.....	46.42
Hopkins, Ist.....	89.17	369.69	140.68	58.51	11.73	.....	1.00	.....	.....	107.02
" .....	103.89	324.18	120.80	58.90	11.98	.....	.....	.....	.....	1,298.16
Howard City.....	1890	16.00	.....	.....	.....	.....	.....	.....	.....	.....
Hubbardston .....	1865	46.72	419.13	64.35	4.50	2.55	.....	58.50	.....	43.55
Hudson .....	1837	1,683.49	427.34	259.87	50.58	24.05	32.36	33.42	37.21	519.17
Hudsonville .....	1877	3.00	1.46	30.00	13.09	.....	.....	.....	.....	.....
Imlay City.....	1872	314.54	469.95	104.31	18.22	.....	6.40	.....	.....	270.34
Ionia.....	1868	11.26	151.44	407.23	29.58	.....	.....	.....	4.72	10.30
Ironton.....	1885	.....	98.95	30.00	10.37	.....	.....	.....	.....	269.30
Irving.....	1877	11.44	177.34	206.23	5.85	3.22	.....	.....	.....	5.00
Ithaca.....	1866	89.10	304.41	29.29	.....	.....	.....	.....	.....	228.80
Jackson, Ist.....	1841	15,134.28	9,998.58	*1,832.39	310.00	325.00	256.06	148.38	176.11	16,581.09
" 2d .....	1867	68.00	340.75	21.00	.....	.....	.....	.....	.....	21.00
Jerome .....	1867	7.75	141.30	106.65	2.46	.....	.....	.....	.....	15.00
Johnstown & Barry.....	1865	16.45	49.85	50.10	3.31	.....	.....	.....	.....	42.50
Kalamazoo, Ist.....	1835	6,129.22	3,601.47	*906.61	54.97	110.20	82.29	87.21	166.68	11,120.86
" Plymouth.....	1869	570.77	282.23	245.35	5,979.77	41.65	.....	.....	.....	705.15
Kalamo.....	1867	95.26	352.23	36.46	6.82	.....	.....	.....	.....	56.63
Kalkaska, Ist.....	1875	44.60	235.49	40.57	.....	.....	.....	.....	.....	7.00
" 2d .....	1890	.....	.....	.....	.....	.....	.....	.....	.....	.....
Keeler .....	1850	50	136.40	24.25	.....	.....	.....	.....	.....	.....
Kendall.....	1888	.....	139.71	*36.25	3.30	.....	.....	.....	.....	4.00
Kinderhook .....	1889	.....	34.75	3.65	.....	.....	.....	.....	.....	.....
Lacey.....	1865	25.42	132.14	53.40	.....	.....	.....	.....	.....	.....
Laingsburg .....	1864	194.23	797.22	*217.29	23.46	.....	19.50	.....	.....	36.00
Lake Linden.....	1849	658.28	1,130.05	51.01	40.89	10.00	63.10	7.00	.....	729.00
Lamont.....	1880	66.49	354.68	24.00	13.54	.....	.....	5.13	.....	5.00
Lausling.....	1864	2,652.43	4,658.12	*727.03	69.65	131.68	62.41	.....	.....	4,241.68



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Lawrence.....	1837	10.83	321.35	24.17	55.75	13.05	.....	.....	.....	310.00
Leland.....	1865	59.00	436.78	75.60	34.30	.....	.....	.....	.....	881.95
Leoni.....	1842	28.27	71.66	10.00	.....	.....	.....	.....	5.39	.....
Leonidas.....	1885	1.00	281.23	35.00	38.00	6.00	.....	.....	.....	.....
Leroy.....	1837	184.33	782.66	328.94	46.60	21.25	.....	.....	.....	103.00
Leslie, 1st.....	1865	46.40	393.85	21.07	55.91	20.18	.....	2.42	.....	105.12
" 2d.....	1889	.....	13.40	.....	.....	1.51	.....	.....	.....	.....
Lexington.....	1866	71.85	420.71	.....	44.63	5.51	4.00	.....	.....	31.40
Lickley's Corners.....	1889	5.00	.....	5.00	.....	.....	.....	.....	.....	.....
Linden.....	1887	.....	53.75	.....	.....	4.94	.....	.....	.....	10.00
Litchfield.....	1839	809.48	1,690.31	583.44	*107.32	34.95	.....	27.85	14.88	285.63
Lodi.....	1834	203.20	2,295.76	1,192.63	40.20	.....	.....	24.17	.....	204.50
London.....	1838	48.33	118.69	1.87	.....	.....	.....	.....	.....	3.00
Lowell.....	1856	374.54	636.60	96.15	462.38	9.00	.....	7.39	.....	571.00
Ludington.....	1870	712.27	1,238.20	210.82	457.30	40.32	25.00	3.00	.....	1,004.61
Mancelona.....	1874	2.00	324.59	86	33.60	33.37	.....	.....	.....	57.00
Manistee.....	1862	2,594.12	4,350.17	971.29	104.49	19.60	182.34	.....	.....	9,070.07
Manton.....	1876	.....	23.90	.....	2.50	.....	.....	.....	.....	.....
Maple City.....	1888	.....	100.99	.....	56.87	8.64	.....	.....	.....	.....
Maple Rapids.....	1868	33.90	452.12	13.75	55.57	4.96	.....	.....	.....	39.15
Marion.....	1889	.....	71.50	.....	.....	2.29	.....	.....	.....	.....
Marshall.....	1869	140.97	165.30	64.19	31.11	.....	.....	.....	.....	50.00
Mattawan.....	1867	69.15	593.21	37.32	55.67	17.96	.....	.....	.....	240.11
Mattison.....	1889	25.00	292.05	7.61	15.25	7.30	.....	.....	.....	33.00
Maybee.....	1880	13.06	121.71	.....	16.65	10.27	.....	.....	.....	15.26
Mecosta.....	1884	1.25	41.90	.....	1.12	1.00	.....	.....	.....	.....
Memphis.....	1840	337.67	540.04	172.33	97.20	29.09	.....	.....	.....	330.00
Mendon.....	1886	3.39	61.71	.....	2.03	8.07	.....	.....	.....	.....
Merrill.....	1886	1.00	78.00	.....	8.00	2.00	.....	.....	.....	10.00

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Metamora.....1878	61.80	101.58	2.00		11.50					156.00
Michigan Center....1869	93.73	216.77	36.94	54.26	16.21					98.34
Middleville.....1846	78.11	332.76	52.79	49.79	27.11	9.00				154.64
Milbrook.....1877		92.35		16.09						4.00
Millett.....1887		37.08								4.00
Minden City.....1879	2.20	81.75			1.02					
Mt. Zion.....1880		16.64	1.00							
Morenci.....1858	684.50	703.14	72.95	102.49	12.37				7.86	255.63
Mulliken.....1890	3.22	84.87		4.45	1.50					
Muskegon, Ist.....1859	829.55	3,206.75	670.65	670.01	46.07	153.79	18.38			3,384.21
" Grand av.....1890					3.60					
" Jackson st.....1891										
Nahma.....1887		39.25			26.13					
Nankin & Livonia...1871	141.44	247.83	3.00					2.64		
Napoleon.....1855	36.63	175.17		52.50	8.35			2.43		40.00
Nashville.....1883	19.05	303.00	5.00		11.91					
Newaygo.....1856	80.98	523.93	67.75	92.00	5.34					93.95
New Baltimore.....1856	181.09	438.57	111.29	79.37	1.25			1.50		144.30
New Haven.....1868	97.19	386.56	54.26	69.06	29.35					162.00
New Hudson.....1859	432.68	144.85	5.65	3.66						
Newport.....1887		12.72								
North Adams.....1847	418.64	620.01	76.07	13.14	15.11				9.50	220.15
North Leon.....1877	8.20	38.46	10.00							
Northport.....1863	279.54	891.60	147.39	*348.40	12.71	21.50				101.40
Nunica.....1874	17.00	101.22	5.00	13.00	2.00					
Oakley.....1878	2.00	10.63	1.00	1.00	1.00					113.00
Oakwood.....1848	114.90	172.79	28.30	12.90						13.00
Old Mission.....1889	32.06	156.05	13.22	*14.45						1.50
Olive.....1875		52.20								0.50

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Olivet.....	1845	3,907.23	5,704.11	896.52	187.20	130.00	276.11	52.73	1.46	15,750.19
Omena.....	1886	19.18	81.10							
Onekama.....	1882	2.75	337.22	34.25	18.55					5.00
Onondaga.....	1866	8.70	239.75	*91.25	4.25					4.00
Orion.....	1833	35.25	320.54	3.90	12.22			5.40		73.75
Otego.....	1837	303.88	402.17	74.82	133.47	5.00		11.63		186.00
Otego Lake.....	1875	4.50	63.05	5.00						
Ovid.....	1871	28.85	355.39	3.60	47.96					16.00
Owosso.....	1853	2,646.99	1,401.96	459.80	*306.78	15.00	38.78		23.75	733.38
Oxford.....	1877	95.75	356.99	10.67	21.05	9.35				6.04
Penfield.....	1869	17.26	55.70	6.60						
Pentwater.....	1866	43.56	399.57	48.00	66.74	3.55				1,300.40
Perry.....	1879	16.72	344.21	*272.80	23.09					20.00
Pierport.....	1885	3.00	152.12		12.40					
Pine Grove.....	1848	78.30	24.92	41.24	13.50					20.00
Plainfield.....	1880	1.55	67.93	10.92	5.00					1.00
Plainwell.....	1888	17.40			3.00	5.00				
Pleasanton.....	1866	21.32								
Pontiac.....	1831	32.63	280.09	18.34						3.55
Port Huron.....	1840	1,646.49	1,165.76	276.13	76.08			124.40	107.82	10,696.77
Portland.....	1843	3,896.04	4,896.47	1,241.81	*1,278.02	32.85	434.78	33.04	56.43	6,990.01
Port Sanilac.....	1854	542.95	1,015.91	341.59	*157.78	25.43	6.94	129.08		507.66
Pottersville.....	1854	142.43	437.94	11.60	127.59					10.90
Pottersville.....	1852	113.60	230.52	28.25	*36.57	7.94				12.00
Prattville.....	1875	41.89	34.18	54.60						
Ransom.....	1848	38.40	567.02	58.28	18.75	23.00				138.45
Rapid River.....	1888		33.59	*40.00						
Ray.....	1838		20.70	53.62						
Red Jacket.....	1887	218.05	393.14	5.00	15.00					109.00

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Reed City.....1872	300.31	623.39	21.25	*190.10	34.32	.....	.....	.....	.....	251.50
Richmond.....1872	346.38	328.40	43.24	5.44	20.63	.....	.....	.....	.....	5.00
Robinson.....1877	2.00	691.02	2.00	27.85	.....	.....	.....	.....	.....	180.66
Rochester.....1827	292.47	328.41	37.75	33.43	15.10	.....	.....	1.74	46.25	33.00
Rockford.....1847	37.56	305.57	59.08	73.83	26.53	.....	.....	1.00	.....	.....
Rockwood.....1886	.....	62.79	3.00	22.63	5.00	.....	.....	.....	.....	.....
Rodney.....1884	.....	23.19	.....	2.58	.....	.....	.....	.....	.....	.....
Romeo.....1828	9,158.27	7,052.06	2,471.15	1,885.34	85.13	225.30	1,272.84	38.10	132.14	2,531.66
Rondo.....1883	6.11	102.88	.....	4.05	4.82	.....	.....	.....	.....	.....
Roscommon.....1875	1.00	130.77	.....	*169.68	13.90	.....	.....	.....	.....	76.75
Rosedale.....1880	12.00	175.20	.....	9.85	7.06	.....	.....	1.00	.....	10.00
Royal Oak.....1842	246.67	255.03	19.55	88.45	9.00	.....	1.43	3.00	5.30	52.00
Salem, 1st.....1867	396.91	596.74	68.13	3.65	10.33	.....	.....	6.05	.....	93.00
" 2d.....1851	307.37	771.44	242.92	60.94	4.93	.....	.....	.....	.....	7.00
Sand Lake.....1880	.....	30.72	10.00	55	1.37	.....	.....	.....	.....	.....
Sandstone.....1834	825.85	465.48	7.00	.....	3.00	.....	.....	1.12	.....	110.50
Saranac.....1871	14.50	300.47	.....	33.10	9.93	.....	.....	.....	.....	34.00
Saugatuck.....1860	46.06	485.24	57.02	113.15	14.90	.....	.....	.....	.....	185.27
Sault Ste. Marie.....1887	22.53	294.27	.....	677.13	13.30	.....	.....	.....	.....	381.00
Sawyer.....1888	3.43	30.14	.....	105.00	1.00	.....	.....	.....	.....	74.69
Seney.....1891	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sharon.....1850	111.86	90.19	9.50	.....	.....	.....	.....	.....	.....	.....
Shelby.....1864	11.00	330.52	13.25	51.62	18.60	.....	.....	8.14	2.25	43.04
Sheridan.....1877	65.85	282.51	2.75	*168.25	.....	.....	.....	.....	.....	.....
Sherman.....1872	1.50	154.61	.....	10.35	7.57	.....	.....	.....	.....	.....
Sidney.....1890	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Six Lakes.....1889	1.05	21.77	.....	.....	5.00	.....	.....	.....	.....	.....
Smyrna.....1868	2.00	115.61	10.25	15.00	.....	.....	.....	50.50	.....	23.19
Solon.....1869	9.30	183.93	1.00	.....	.....	.....	.....	12.50	.....	22.65

	A. R. C. F. M.	A. H. M. S.	A. M. A.	C. C. B. S.	C. S. S. and P. S.	N. W. E.	C. and E. S.	A. S. S. U.	A. T. S.	Other Benev.
Somerset.....1858	502.17	809.63	282.38	140.70	21.59	.....	.....	.....	2.31	225.60
South Boston.....1848	223.71	655.58	152.28	9.50	.....	.....	.....	21.79	.....	13.00
South Emmet.....1886	7.60	41.22	4.35	.....	7.77	2.00	.....	.....	.....	24.00
South Haven.....1856	590.01	549.10	64.96	117.06	18.37	18.72	.....	.....	.....	160.50
Standish.....1878	91.92	180.26	7.00	17.00	7.39	.....	.....	.....	.....	.....
Stanton.....1874	1,226.97	811.02	114.14	*411.39	36.06	83.79	.....	36.00	.....	537.32
Stockbridge.....	1.00	45.00	.....	.....	.....	.....	.....	.....	.....	.....
St. Clair.....1841	1,080.10	2,713.71	458.06	354.61	92.52	28.51	59.50	38.02	16.36	734.02
St. Ignace.....1890	135.43	309.43	9.00	66.40	27.31	1.50	3.70	.....	.....	104.65
St. Johns.....1860	847.11	1,290.53	286.23	*277.19	24.84	.....	7.50	38.50	.....	500.52
St. Joseph.....1854	1,024.78	1,623.30	173.51	695.34	52.85	41.63	.....	.....	.....	1,016.93
Sugar Island, Ist...1880	104.00	137.30	.....	1.25	7.04	.....	.....	.....	.....	74.69
" Bethel.....1885	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Superior.....1880	.....	40.30	.....	1.00	.....	.....	.....	.....	.....	.....
Tallman.....1881	1.90	64.73	85	13.53	.....	.....	.....	.....	.....	46.00
Tawas City.....1877	54.71	223.56	2.04	.....	1.25	.....	.....	.....	.....	247.00
Three Oaks.....1844	1,028.00	1,205.31	473.84	391.70	45.11	61.09	85.83	.....	.....	18.00
Tipton.....1837	212.32	553.96	157.25	36.00	47.61	.....	5.00	3.85	95	1,476.90
Traverse City.....1863	483.34	1,161.95	159.90	355.18	28.82	.....	80.79	.....	.....	36.50
Tyrene.....1876	62.53	226.17	.....	35.18	11.28	.....	.....	.....	.....	.....
Union City.....1837	9,838.75	4,366.41	4,628.94	505.18	191.17	801.84	324.36	129.62	30.85	3,448.86
Utica.....1855	480.06	434.82	79.58	55.87	14.71	.....	4.50	2.00	.....	180.35
Vanderbilt.....1881	5.20	211.25	75	12.00	7.96	.....	.....	.....	.....	.....
Vernontville.....1838	2,128.36	1,654.28	852.50	330.58	31.00	10.25	.....	478.26	6.00	894.01
Vernon.....1851	147.33	506.78	27.80	*135.35	24.77	1.00	.....	.....	.....	181.40
Vestaburg.....1883	60	29.06	.....	*67.65	60	.....	.....	.....	.....	8.00
Vicksburg.....1865	41.22	485.44	10.75	31.61	9.00	10.00	.....	.....	.....	36.88
Victor.....1845	20.32	319.78	92.65	164.75	4.11	.....	.....	3.70	.....	32.77
Vienna.....1886	.....	49.56	.....	28.71	9.00	.....	.....	.....	.....	98.35

	A. B. C. F. M.	A. H. M. S.	A. M. A.	C. C. B. S.	C. S. S. and P. S.	N. W. E.	C. and E. S.	A. S. S. U.	A. T. S.	Other Benev.
Wacousta.....	206.06	655.60	27.60	26.25	25.58	.....	.....	.....	.....	233.43
Walton.....	29.00	23.10	1.50	1.00	1.69	.....	.....	.....	.....	.....
Watervliet.....	316.32	370.21	93.27	138.15	34.71	.....	.....	.....	.....	7.01
Wayland.....	30.12	208.85	6.38	39.17	14.61	.....	.....	.....	.....	92.75
Wayne.....	571.26	499.44	102.75	11.00	15.41	.....	.....	.....	.....	555.00
Webster.....	1860	662.61	409.04	*112.30	9.75	.....	.....	16.65	6.29	441.56
West Adrian.....	1867	149.81	121.37	10.50	.....	.....	.....	.....	.....	254.40
West Branch.....	1883	143.86	.....	12.55	5.87	.....	.....	.....	.....	6.62
Westwood.....	.....	48.81	1.16	13.48	2.79	.....	.....	.....	.....	.....
Wheatland.....	1843	1,451.51	780.87	31.31	22.73	.....	46.24	10.00	86.42	639.99
Wheeler.....	1888	6.10	.....	.....	4.00	.....	.....	.....	.....	.....
White Cloud.....	1877	43.43	12.84	*304.00	20.52	2.00	.....	.....	.....	35.75
Whitehall.....	1876	77.12	52.76	107.93	30.92	10.00	.....	2.00	.....	84.50
White Rock.....	1878	59.50	.....	3.75	.....	.....	.....	.....	.....	.....
Whittaker.....	1854	358.80	201.08	120.30	13.55	2.00	.....	.....	.....	218.22
Williamston.....	1879	118.04	.....	.....	19.85	.....	.....	.....	.....	.....
Wolverine.....	1883	92.75	.....	*195.54	12.92	.....	.....	2.00	.....	10.00
Worth.....	.....	.....	4.40	.....	.....	.....	.....	.....	.....	.....
Ypsilanti.....	1881	455.20	278.35	.....	39.71	5.15	.....	.....	.....	299.00
Total.....	\$198,116.73	\$227,820.82	\$77,187.38	\$56,870.53	\$6,977.23	\$5,879.71	\$5,241.09	\$5,288.14	\$1,372.53	\$351,462.89

## WOMAN'S WORK FOR MISSIONS.

CONTRIBUTIONS OF THE WOMEN'S MISSIONARY SOCIETIES TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, (THROUGH THE WOMEN'S BOARD OF MISSIONS FOR THE INTERIOR,) THE AMERICAN HOME MISSIONARY SOCIETY, THE AMERICAN MISSIONARY ASSOCIATION, THE NEW WEST EDUCATION COMMISSION, THE SUNDAY SCHOOL AND PUBLISHING SOCIETY, AND THE AMERICAN COLLEGE AND EDUCATION SOCIETY. COMPILED FROM OFFICIAL SOURCES.

	Woman's Board of Missions for the Interior (Began in 1868.)	Woman's Home Missionary Union (Began in 1881.)	American Mis- sionary Assoc'n	New West Educa- tion Commission	Congregational S. S. and Publish- ing Society.	College and Education Society.
Ada, 1st.....	8.36	14.35	.....	.....	.....	.....
Ada, 2d.....	.....	5.50	.....	.....	.....	.....
Addison.....	59.00	108.95	.....	.....	2.70	.....
Alamo.....	68.77	67.40	.....	.....	.....	.....
Alba.....	.....	78.25	.....	.....	.....	.....
Algansee.....	50	6.01	.....	.....	.....	.....
Allegan.....	250.04	-278.49	.....	.....	.....	.....
Allendale.....	38.40	155.50	31.00	.....	.....	.....
Alma.....	23.89	47.00	11.00	.....	3.28	.....
Almira.....	2.25	16.00	.....	.....	.....	.....
Almont.....	305.56	124.11	.....	.....	.....	.....
Alpena.....	740.48	462.09	2.00	.....	.....	.....
Alpine & Walker.....	329.39	24.14	.....	.....	.....	.....
Ann Arbor.....	4,172.42	765.60	.....	.....	.....	.....
Ashley.....	.....	3.20	.....	.....	.....	.....
Armada.....	616.69	3.00	.....	.....	.....	.....
Athens.....	.....	20.35	.....	.....	.....	.....
Atwood.....	75	1.25	.....	.....	.....	.....
Augusta.....	140.53	40.30	5.50	.....	.....	.....
Baldwin.....	.....	7.53	.....	.....	.....	.....
Bancroft.....	11.92	29.01	.....	.....	5.25	.....
Bangor.....	.....	67.60	.....	.....	.....	.....
Batavia.....	5.55	3.00	.....	.....	.....	.....
Bay City.....	136.76	157.15	25.16	.....	.....	.....
Bedford.....	131.79	61.10	.....	.....	.....	.....
Bellaire.....	.....	6.97	.....	.....	.....	.....
Bellevue.....	25.00	.....	.....	.....	.....	.....
Benton Harbor.....	48.55	182.53	5.47	4.30	.....	.....
Benzonia.....	593.15	156.95	7.00	2.00	.....	.....
Berlamont.....	.....	10.00	.....	.....	.....	.....
Berryville.....	.....	2.00	.....	.....	.....	.....
Bethel.....	10.00	1.23	.....	.....	.....	.....
Big Rapids.....	1.50	16.22	.....	7.00	.....	.....
Blackmar.....	.....	10.07	.....	.....	.....	.....
Bradley.....	.....	3.20	.....	.....	.....	.....

	W. B. M. I.	W. H. M. U.	A. M. A.	N. W. E. C.	C. S. S. & P. S.	C. & E. S.
Breckenridge.....	3.51	19.28				
Bridgeport.....	56.56	85.85				
Bridgman.....	34.91	2.55			0.76	
Bronson.....	7.42	43.00				
Cadillac.....	127.06	101.03	5.00	1.50		
Calumet.....	747.32	1,364.56	315.00			
Canandaigua.....	58.70	15.48				
Cannon.....		2.00				
Carmel.....		23.25				
Carson City.....		36.94			3.25	
Carsonville.....	1.00	1.25				
Ceresco.....	110.25	74.87				
Charlevoix.....	5.00	17.00				
Charlotte.....	1,936.33	371.82	25.00			
Chase.....	70	28.08				
Chassell.....		3.27				
Cheboygan.....	55.85	185.35	9.50	5.00		
Chelsea.....	520.98	186.47	6.35	5.10	10.20	
Chester.....		1.00				
Chesterfield.....	1.00	1.50				
Chippewa Lake.....		25.00				
Clare.....	12.50	30.05				
Cleon.....		3.94				
Clinton.....	299.02	246.59				
Clio.....	18.07	12.00				
Coloma.....	56.92	134.34	6.21	7.00		
Columbus.....	96.59	43.99				
Constantine.....	45.30	100.55			2.00	
Cooper.....	205.91	176.13				
Copemish.....		18				
Coral.....	7.00				2.00	
Covert.....	123.65	321.51	41.75	3.53	9.99	
Croton.....		4.50				
Custer.....		5.40				
Deep River.....		1.00				
Delta.....		18.28				
Detroit, 1st.....	11,928.54	2,014.53	198.00			
“ Woodw'd Av.....	8,555.72	649.50	35.00	10.00		
“ Plymouth.....	386.75	179.81	7.65			
“ Fort Street.....	34.04	21.92				
“ Mt. Hope.....	53.30	52.86	13.12			
“ Canfield Av.....		3.00	3.00			
“ German.....		1.50				
Dexter.....	43.15	57.00				
Dorr.....	255.69	105.85				
Douglas.....	99.43	52.95	11.50			
Dover.....		3.93			1.05	
Dowagiac.....	208.58	187.89		5.00		
Dundee.....	31.95	114.16				
East Fulton.....	3.00	2.35				
East Gilead.....	15.00	1.30				
Eastlake.....		42.74				
Eastmanville.....		7.05				
East Newton.....	55.00	5.00				
East Paris.....		4.02				
East Saginaw.....	8,042.93	1,495.52				



	W. B. M. I.	W. H. M. U.	A. M. A.	N. W. E. C.	C. S. S. & P. S.	C. & E. S.
East Tawas .....	70.88	41.83				
Eaton Rapids .....	588.28	68.70	10.00			
Edmore .....	55.64	38.40				
Essexville .....	74.19	94.36	5.68			
Farwell .....	16.05	37.06				
Filer City .....		12.61				
Fisher's Station .....		1.70				
Flat Rock .....	17.00	14.50				
Flint .....	2,007.98	499.33	5.00			
Frankfort .....		22.53				
Fredonia .....	35.20	19.05				
Freeport .....		1.50				
Fremont .....		5.00				
Fruitport .....	6.00	3.85				
Galesburg .....	677.78	222.93			5.00	
Garden .....		1.80				
Gaylord .....		32.25				
Gilmore .....		3.95				
Gladstone .....		2.02				
Goodrich .....	76.22	10.65				
Grand Blanc .....	581.56	353.12	70.73			
Grand Haven .....	19.80	25.20				
Grand Junction .....		28.40			6.70	
Grand Ledge .....	4.15	25.45				
Grand Rapids, 1st. ....	7,874.42	707.96	45.00			
"    "    2d .....	176.75	98.59				
"    "    South .....	418.33	65.27				
"    Smith mem. ....	10.90	10.00				
Grandville .....	3.50	10.00				
Grape .....	134.50					
Grass Lake .....	553.51	200.64				
Grattan .....		5.00				
Greenville .....	2,672.55	1,025.86	35.64	20.00	27.44	
Hancock .....	470.44	657.07	85.40			25.00
Hamburg .....		7.80				
Hart .....	5.00	36.00				
Hartford .....		55.15				
Hartland .....	25.13					
Harrison .....		64.38				
Hersey .....	20.84	25.80				
Highland Station .....	28.99	130.00				
Hilliards .....	1.00					
Homestead .....	79.75	4.15				
Hopkins, 1st. ....	2.33	4.25				
"    Station .....		150.67				
Horton's Bay .....	1.00	19.60				
Hubbardston .....		36.42				
Hudson .....	324.24	120.91				
Hudsonville .....		38.38				
Imlay City .....	146.32	62.25				
Ionia .....	5.26	1.00				
Ironton .....		26.35				
Irving .....		28.12				
Ithaca .....	50.25	48.52				
Jackson, 1st. ....	8,804.40	470.86				

	W. B. M. I.	W. H. M. U.	A. M. A.	N. W. E. C.	C. S. S. & P. S.	C. & E. S.
Jackson, 2d.....	68.00					
Jerome.....	7.75	14.33				
Johnst'n & Barry.....	5.00					
Kalamazoo, 1st....	1,886.70	333.12				
" Plymouth.....	250.30					
Kalamo.....	59.02	51.15			1.53	
Kalkaska.....	42.60	38.92				
Keeler.....	50					
Kendall.....		49.75				
Kinderhook.....		30.33				
Lacey.....	7.25	4.00				
Laingsburg.....	88.58	193.91				
Lake Linden.....	411.53	282.57				
Lansing.....	1,233.14	886.96	3.72	2.65		
Lamont.....	8.00	25.00				
Lawrence.....		2.90				
Leonidas.....		29.81				
Leroy.....	71.59	19.50				
Leslie, 1st.....	20.86	2.00				
" 2nd.....		1.20				
Lexington.....	60.70	2.00				
Lickley's Corners.....	5.00	5.00	5.00			
Linden.....		26.99				
Litchfield.....	418.67	362.75	20.00	47.00	5.00	
Lodi.....	3.20					
London.....	10.00					
Lowell.....	15.35	145.70				
Ludington.....	354.83	250.62	5.00		8.00	
Luther.....		35				
Mancelona.....		42.52				
Manistee.....	1,830.18	919.55			17.00	
Maple City.....		24.50				
Maple Rapids.....	1.15	77.34				
Marion.....		5.00				
Marshall.....	133.71	5.00				
Mattawan.....	20.00	202.60	5.00			
Maybee.....		7.81				
Mecosta.....	1.25	16.50				
Medina.....					22.25	
Memphis.....	200.40	72.44			1.63	
Mendon.....		8.00				
Merrill.....	1.00	11.07				
Metamora.....	16.00					
Michigan Center.....	70.95	45.75				
Middleville.....	8.77	25.25				
Millett.....		6.25				
Minden City.....	2.20					
Morenci.....	270.06	50.80				
Muskegon.....	359.09	244.52	12.00	10.00		
Nahma.....		30				
Nankin & Livonia.....	55.80					
Napoleon.....	25.23	42.20			5.00	
Nashville.....	10.05	87.65			7.75	
Newaygo.....	49.23	14.00				
New Baltimore.....	53.45	45.00				

	W. B. M. I.	W. H. M. U.	A. M. A.	N. W. E. C.	C. S. S. & P. S.	C. & E. S.
New Haven	17.61					
North Adams	312.81	194.76			5.00	
North Leoni		2.85				
Northport		17.83				
Nunica		4.36				
Oakley		3.00				
Oakwood	35.80					
Old Mission		18.15				
Olivet	1,476.88	873.65	25	25.00		
Omena	10.72	5.25				
Onekama		93.00			8.00	
Onondaga		12.66				
Orion	21.50	6.26				
Otsego	48.00	75.15				
Ovid	23.25	28.16				
Owosso	1,640.18	240.71	5.00	15.00		
Oxford	54.75	70.55				
Pentwater		24.75				
Perry	6.80	86.93				
Pierport		3.08				
Pinckney	45.00	15.50				
Pine Creek		33.00				
Pine Grove	1.55				1.50	
Pleasanton		5.00				
Pontiac	662.91	97.42				
Port Huron	2,309.25	118.02				
Portland	261.80	167.62				
Port Sanilac	84.47					
Pottersville	32.60	12.80				
Prattville	39.95					
Ransom	23.55	32.25				
Rapid River		4.50				
Red Jacket	71.80	110.75	20.00			
Reed City	229.66	235.25	10.00		12.00	
Richmond	165.30	20.33				
Rochester	40.18	18.02				
Rockford	18.66	1.60				
Rockwood		8.69				
Romeo	2,876.98	135.83				
Rondo	6.11	29.00				
Roscommon	1.00	2.18				
Rosedale		18.02			3.06	
Royal Oak	124.22					
Royalton	6.50					
Salem, 1st	75.48	49.84				
“ 2d	153.50	93.39				
Sandstone	756.06	27.72				
Saranac	5.00					
Saugatuck		24.27				
Sault Ste. Marie		7.20				
Sawyer	3.43					
Shelby	5.00	69.10				
Sheridan	26.60	28.62				
Six Lakes		75				
Solon	7	2.70				

	W. B. M. I.	W. H. M. U.	A. M. A.	N. W. E. C.	C. S. S. & P. S.	C. & E. S.
Somerset .....	144.17	145.57	.....	.....	.....	.....
South Boston .....	196.66	5.00	.....	.....	.....	.....
South Emmett .....	5.60	28.70	.....	.....	.....	.....
South Haven .....	429.14	103.07	2.00	.....	.....	.....
Standish .....	80.32	29.90	.....	.....	.....	.....
Stanton .....	1,051.72	272.25	30.43	23.07	.....	.....
St. Clair .....	549.44	97.50	.....	.....	.....	.....
St. Ignace .....	0.87	36.35	2.35	.....	4.00	.....
St. Johns .....	356.71	157.33	.....	.....	.....	.....
St. Joseph .....	793.14	263.20	5.00	.....	.....	.....
St. Louis .....	2.31	.....	.....	.....	.....	.....
Sugar Island .....	.....	1.00	.....	.....	.....	.....
Superior .....	.....	2.00	.....	.....	.....	.....
Tawas City .....	41.80	46.30	.....	.....	.....	.....
Three Oaks .....	519.91	267.05	18.31	13.41	10.43	.....
Tipton .....	27.45	69.12	8.50	.....	.....	5.00
Traverse City .....	304.17	141.92	.....	.....	.....	.....
Tyrone .....	60.25	62.73	.....	.....	.....	.....
Union City .....	1,117.48	420.25	5.00	.....	.....	.....
Utica .....	210.90	3.03	.....	.....	.....	.....
Vanderbilt .....	5.20	2.60	.....	.....	.....	.....
Vermontville .....	1,405.21	69.91	.....	.....	.....	.....
Vernon .....	103.10	170.20	.....	.....	.....	.....
Vicksburg .....	17.29	136.60	.....	10 00	.....	.....
Victor .....	20.32	93.83	.....	.....	.....	.....
Wacousta .....	157.54	49.27	.....	.....	.....	.....
Walton .....	29.00	.....	.....	.....	.....	.....
Watervliet .....	161.74	171.52	.....	.....	4 28	.....
Wayland .....	2.45	1.36	.....	.....	.....	.....
Wayne .....	243.35	16.00	.....	.....	.....	.....
Webster .....	207.52	96.40	.....	.....	5.00	.....
West Adrian .....	121.16	330.07	41.88	.....	.....	.....
West Branch .....	10.00	4.05	.....	.....	.....	.....
Wheatland .....	748.64	148.13	3.32	.....	5 27	.....
Wheeler .....	.....	60	.....	.....	.....	.....
White Cloud .....	10 13	16.40	.....	.....	.....	.....
Whitehall .....	12.50	54.19	.....	.....	.....	.....
Whittaker .....	332.39	37.87	5.50	.....	.....	.....
Williamston .....	.....	3.03	.....	.....	.....	.....
Wolverine .....	.....	12.84	.....	.....	.....	.....
Worden .....	.....	30.00	.....	.....	.....	.....
Ypsilanti .....	352.07	120.13	15.00	.....	.....	.....
	\$ 7,690.32	\$28,864.88	\$1,254.92	\$216.56	\$206.32	\$30.00

## THE LEGACIES GIVEN IN FIFTY YEARS.

The following are the legacies in detail that have been given from Michigan in the last fifty years to the American Board, the American Home Missionary Society, and the American Missionary Association. Those marked "P." are from Presbyterian sources:

### TO THE AMERICAN BOARD.

1847	Mrs. Abigail Millington, Ypsilanti (P.).....	\$ 100.00
1854	Joseph S. Fenton, Genesee County (P.).....	100.00
1855	Wm. A. Boyd, Monroe (P.).....	100.00
1857	Abigail Cranson, Webster.....	10.00
1862	Asa Holman, Romeo.....	205.00
1862	Nathan Dickinson, Romeo, \$1,000, less exchange.....	991.00
1863	Mrs. James McLaurin, Fentonville (P.).....	11.50
1865	Mrs. Theodosia Snow, Detroit (P.).....	25.00
1866	Elijah Linnell, Adrian (P.).....	100.00
1867	Miss Sarah Smith, Hudson .....	100.00
1867	Mrs. Nancy Bagley, Pontiac.....	50.00
1867	E. P. Hastings and wife, Detroit (P.).....	450.00
1868	Mrs. Sarah Beekman, Romeo.....	25.00
1868	Mrs. Sarah E. Welles, Ann Arbor (P.).....	50.00
1869	Mrs. Jane Pearson, Milford (P.).....	213.47
1869	Josiah Millard, Battle Creek (P.).....	93.75
1873	Mrs. Mary Jane Sweetzer, Port Huron, \$10,000, less exchange.....	9,971.10
1874	Henry Root, Hudson.....	300.00
1875	Wm. Bevier, Leroy.....	175.00
1876	John Wilson, Armada (P.).....	50.00
1878	Mrs. Mary Ann Dickinson, Romeo.....	2,000.00
1878	Amasa Carrier, Thetford .....	700.00
1879	Mrs. C. B. Safford, Kalamazoo.....	791.16
1879	Mrs. Betsey Barnes, Battle Creek (P.).....	499.00
1879	Charles W. Wilder, East Saginaw (P.).....	182.24
1879	Elnathan Judd, Troy (P.).....	250.00
1881	Henry Topping, Adair, out-station of Columbus.....	52.00
1882	Wm. A. House, Kalamazoo, \$4,000, less exchange.....	3,998.00
1882	Webster Johnson Charlotte (P.).....	100.00
1883	Loren Keep, Tekonsha (P.), \$1,000, less exchange.....	998.00
1884	Rev. Wm. M. Ferry, Grand Haven (P.).....	13,787.55

1886	Mrs. Julia S. Smith, Edwardsburg (P.).....	\$ 864.76
1887	Mrs. Nancy G. Davis, Pontiac.....	479.04
1887	Abram E. Richards, Washtenaw County.....	45.00
1887	Mrs. T. F. Douglass, Hillsdale (P.).....	100.00
1887	Miss Elizabeth Gibson, Detroit (Baptist).....	7,172.36
1887	Miss Ellen Gibson, Detroit (Baptist).....	8,309.34
1888	Bela Turner, Jackson .....	25.00
1888	Mrs. Sarah F. Penfield, Detroit (P.).....	500.00
1889	Jackson Voorheis, Pontiac.....	100.00
1890	Mrs. Mary A. W. Dunlap, Traverse City (P.).....	900.00
1891	Mrs. Sophronia Osborn, Romeo.....	1,000.00
1891	Mrs. Elizabeth Booth, Allegan .....	2,000.00

## TO THE AMERICAN HOME MISSIONARY SOCIETY.

1856	James Penniman, Adrian (P.) .....	400.00
1856	Mrs. Mary Smith, Portage.....	213.80
1857	Miss Mary Wright, Jonesville (P.) .....	180.00
1859	Mrs. Betsey M. Hurd, Detroit (P.) .....	50.00
1859	Mrs. P. P. Andrews, Romeo .....	30.00
1861	Mr. Linsley, Pine Run .....	37.50
1861	Nathan Dickinson, Romeo.....	1,000.00
1862	Asa Holman, Romeo.....	200.75
1863	Heman Smith .....	100.00
1865	Theodosia Snow, Detroit (P.) .....	50.00
1867	Miss Sarah Smith, Hudson.....	100.00
1867	Mrs. Nancy Bagley, Pontiac .....	50.00
1868	Mrs. Bohan Clark, Romeo.....	100.00
1869	Josiah Millard, Battle Creek (P.) .....	94.00
1870	Mrs. Lucinda Percival, Battle Creek (P.).....	218.00
1871	D. Garragues, Adrian (P.) .....	527.90
1873	Mrs. Mary Jane Sweetzer, Port Huron.....	10,000.00
1874	Wm. Bevier, Leroy.....	340.00
1877	Miss Mary Nash, Jackson .....	25.00
1878	Mrs. Mary Ann Dickinson, Romeo.....	2,000.00
1878	Mrs. Sarah M. Wolcott, Hudson.....	925.17
1879	Amasa Carrier, Thetford.....	400.00
1879	Mrs. C. B. Safford, Kalamazoo.....	793.14
1879	Mrs. A. M. Lathrop, Adrian.....	956.58
1879	C. W. Wilder, East Saginaw (P.).....	186.90
1880	Mrs. Sarah H. Fairbank, Mt. Morris.....	386.89
1880	Mrs. Betsey Barnes, Battle Creek (P.) .....	500.00
1882	Mrs. Sophia Hitchcock, Kalamazoo.....	100.00
1882	Wm. A. House, Kalamazoo.....	4,000.00
1882	Webster Johnson, Charlotte (P.).....	100.00
1884	Mrs. Nancy Davis, Pontiac.....	300.00
1886	Mrs. Julia S. Smith, Edwardsburg (P.).....	864.76

1886	John C. Winans, Chelsea.....	4,304.48
1887	Geo. H. Barber, Coldwater (P.).....	500.00
1888	Bela Turner, Jackson.....	25.00
1889	Mrs. Rachel J. Hammond, Detroit.....	750.00
1889	Mrs. Ann D. Stickney, Birmingham (P.).....	242.49
1889	Jackson Voorheis, Pontiac.....	100.00
1890	Mrs. M. F. Crosby, Three Oaks.....	50.00
1891	Mrs. Elizabeth Booth, Allegan.....	2,000.00

## TO THE AMERICAN MISSIONARY ASSOCIATION.

1870	Eli Benton, Saline, land sold .....	\$4,459.73
1873	Mrs. Mary J. Sweetzer, Port Huron.....	10,000.00
1875	Mrs. E. J. Morse, Troy (P.).....	785.00
1876	Mrs. Harriet Stewart, Detroit (P.).....	512.85
1877	Mrs. Eleanor E. Johnson, Kalamazoo.....	100.00
1878	Mrs. Mary Ann Dickinson, Romeo.....	1,000.00
1878	Mrs. Sarah B. Wolcott, Adrian (P.).....	920.17
1879	Amasa Carrier, Thetford.....	400.00
1879	Mrs. Clarinda B. Safford, Kalamazoo.....	396.57
1879	Chas. W. Wilder, East Saginaw (P.).....	182.23
1879	Mrs. Sarah Holley, Vernon (P.) .....	100.00
1879	Chester L. Dudley, Memphis.....	25.00
1880	Dea. Henry Topping, Olivet.....	50.00
1881	Miss Sarah B. Clark, Union City.....	150.00
1882	Mrs. Sophia Hitchcock, Kalamazoo.....	100.00
1882	Wm. A. House, Kalamazoo.....	4,000.00
1882	Mrs. Sarah M. Chase, Flint.....	200.00
1883	Mrs. Sarah D. White, Kalamazoo.....	300.00
1885	Rev. John Pettit, Benzonia.....	455.66
1886	J. C. Winans, Chelsea.....	8,404.48
1886	Mrs. Julia S. Smith, Edwardsburg (P.).....	864.76
1886	Matthew Joslyn, Hillsdale (P.).....	200.00
1887	Lavonias Gray, Birch Run (P.).....	100.00
1887	T. F. Douglass, Hillsdale (P.).....	100.00
1887	Mrs. Nancy G. Davis, Pontiac.....	479.04
1888	Mrs. Charlotte E. Metcalf, Charlotte.....	36.33
1889	Mrs. Ann D. Stickney, Birmingham (P.).....	242.24
1889	Wm. B. Palmer, Olivet.....	9,322.20
1890	Mrs. Elizabeth Booth, Allegan.....	1,000.00
1890	Mrs. Lucy Childs, Leslie.....	150.00

Two other legacies are to be found credited to Michigan in the records of the American Missionary Association that do not seem properly to belong to us. One is for a total sum of \$204.30 from the estate of Rev. D. C. Curtiss, of Fort Howard, Wis., whose son, living in Detroit, closed his estate and carried out his father's wishes. The

money happened to be sent from Michigan, but Mr. Curtiss was never a resident of this State. The other is the bequest of Nathan P. Hubbard, whose residence is given as Battle Creek, amounting to \$10,277.66. As near as can be ascertained, Mr. Hubbard was a resident of Ohio, but owned some property in or near Battle Creek, which was converted into money and sent from that point by his executor, in obedience to his expressed wish, to the Association.



## GRANTS IN AID.

MADE TO MICHIGAN CHURCHES BY THE AMERICAN HOME MISSIONARY SOCIETY AND THE CONGREGATIONAL CHURCH BUILDING SOCIETY.

NOTE.—The letters "A. F." in the Congregational Church Building Society's grants indicate that the sum granted was derived from the Albany Fund, so called. The grants of the Home Missionary Society were drawn off in detail, by a clerk in the office, from their books, covering an entire half century. These were then collated with the results following. It cannot be expected that they are wholly free from inaccuracies, but it is hoped that they are substantially correct.

	AMERICAN HOME MISSIONARY SOCIETY.	CONGREGATIONAL CHURCH BUILDING SOCIETY.	
	Total grants.	Date of Aid.	Amount.
Ada, 1st.....	\$ 1,952.50	1872	\$ 793.00
Ada, 2d.....		1882-9	1,217.00
Ada and Cannon.....	1,000.00		
Ada, Cannon, Lowell and Rockford.....	150.00		
Ada and East Paris.....	775.00		
Ada, East Paris and Dorr.....	100.00		
Ada, Keene, Vergennes and Lowell.....	100.00		
Ada, Leighton Center and Wayland.....	75.00		
Ada, Leighton Center, Wayland and Dorr	75.00		
Ada and North Ada.....	250.00		
Addison.....	1,775.00	1887	500.00
Alamo.....	1,190.00	1869	400.00
Alba.....	3,327.50	1884	500.00
Alba and Berryville.....	525.00		
Alba and Kearney.....	250.00		
Algonac.....	225.00		
Algonac and Newport.....	475.00		
Allegan.....		1865	500.00
Allendale.....	560.00	1874-5	600.00
Allenville.....	75.00		
Alma.....	2,414.00	1886	1,721.00
Alma and Breckenridge.....	1,650.00		
Almira.....	300.00		
Almira and Empire.....	350.00		
Almira, Empire, Glen Arbor and Solon..	400.00		
Almira, Maple City, Glen Arbor and Solon	375.00		
Almira and Solon.....	595.00		
Almira, Solon and Glen Arbor.....	1,290.00		
Almont.....	1,155.00		
Alpena.....	1,050.00	1869	400.00
Alpine and Walker.....	250.00	1876	520.00
Arinada.....	385.00		

	A. H. M. S.	C. C. B. S.	
	Total grants.	Date of Aid.	Amount.
Armada and Bruce.....	1,770.93		
Armada, Ray and Bruce.....	850.00		
Armada, Ray and Lenox.....	100.00		
Ashley.....	1,726.25	1886	200.00
Ashley and East Fulton.....	300.00		
Athens.....	100.00	1886	500.00
Athens and Leonidas .....	1,100.00		
Atwood.....	6,609.50	1882	1,650.00
Atwood and Charlevoix.....	325.00		
Atwood and Eastport.....	1,345.00		
Atwood, Eastport and Ellsworth.....	575.00		
Atwood and Whitewater.....	400.00		
Augusta.....	800.00	A. F.	280.00
Augusta and Climax.....	650.00		
Bainbridge .....	175.00		
Baldwin.....	1,884.50	1884	616.00
Bancroft .....	2,762.50	1887	537.00
Bangor.....	1,681.25	1886	550.00
Bangor and Grand Junction.....	250.00		
Barry .....	200.00		
Batavia.....	200.00	1890	420.00
Bay Mills.....	668.50	1886	220.00
Bay Mills, Pine Grove and Superior.....	687.50		
Bay Mills and Superior.....	1,576.75		
Bedford .....	1,537.50	A. F.	250.00
Bedford and Barry.....	160.00		
Bedford, Barry and Penfield.....	200.00		
Bedford and Johnstown.....	250.00		
Bedford and Penfield .....	550.00		
Bellaire .....	684.75	1885	1,000.00
Bellaire and Central Lake .....	2,231.25		
Bellaire, Central Lake and Ellsworth.....	100.00		
Benzonia.....	4,040.00	'74-'88	467.86
Benzonia and Gilmore.....	75.00		
Benzonia, Gilmore and Homestead .....	150.00		
Benzonia and Homestead.....	975.00		
Bethel.....	125.00		
Bethel and Bronson.....	543.00		
Bethel and Kinderhook.....	40.00		
Big Prairie .....	75.00		
Big Rapids .....	5,375.50	1887	980.00
Blackmar.....	100.00		
Bradley .....	200.00	1883	600.00
Breckenridge .....	1,600.50	1886	844.00
Bridgehampton.....	300.00		
Bridgehampton and Forester.....	20.83		
Bridgman .....	1,293.33	1882	600.00
Bridgman and Coloma.....	450.00		
Bridgman and Sawyer.....	1,225.00		
Bridgeport.....	1,754.17	1868	400.00
Bridgeport and Blackmar .....	573.08		
Bridgeport and Goodrich.....	75.00		

	A. H. M. S.	C. C. B. S.	
	Total grants.	Date of Aid.	Amount.
Bridgeport and Munger .....	516.00	.....	.....
Bridgeport and Standish .....	550.00	.....	.....
Briley, Remington, Atlanta, Myers and Chamberlain .....	540.00	.....	.....
Briley and Vienna .....	975.00	.....	.....
Bronson .....	850.00	1888	500.00
Cadillac .....	850.00	1884	1,000.00
Canandaigua .....	400.00	1860	200.00
Cannon .....	1,650.00	A. F.	250.00
Cannon and Algoma Center .....	200.00	.....	.....
Cannon and Cortland .....	150.00	.....	.....
Cannon and Plainfield .....	400.00	.....	.....
Cannon and Portland .....	200.00	.....	.....
Cannon and Rockford .....	450.00	.....	.....
Cannonsburg .....	.....	1876	750.00
Carmel .....	.....	1885	350.00
Carson City .....	3,125.00	1877	500.00
Carsonville .....	.....	1888	650.00
Cedar Springs .....	1,300.00	1876	972.00
Cedar Springs and East Nelson .....	381.25	.....	.....
Cedar Springs and Sand Lake .....	225.00	.....	.....
Central Lake .....	.....	1885	450.00
Ceresco .....	1,134.16	1872	467.34
Ceresco and Fredonia .....	850.00	.....	.....
Charlevoix .....	1,037.95	1885	740.00
Charlotte .....	500.00	A. F.	275.24
Chase .....	3,347.50	1878	401.05
Chase and Custer .....	162.50	.....	.....
Chassell .....	125.00	.....	.....
Cheboygan .....	2,522.91	1874	581.48
Chelsea .....	200.00	.....	.....
Chesaning .....	2,997.50	1883-4	1,750.00
Chester .....	210.00	.....	.....
Chester and Chester Station .....	415.83	.....	.....
Chester Station .....	.....	1885	528.00
Chesterfield .....	1,635.00	A. F.	275.00
Chesterfield and Ashley .....	50.00	.....	.....
Chesterfield and New Baltimore .....	550.00	.....	.....
Chesterfield, New Baltimore & Richmond .....	50.00	.....	.....
Chesterfield and New Haven .....	300.00	.....	.....
Chippewa Lake .....	797.50	1887	500.00
Chippewa Lake and Rodney .....	840.00	.....	.....
Chippewa County .....	832.95	.....	.....
Clare .....	575.00	1874	895.34
Clare and Dover .....	325.00	.....	.....
Clare and Marion .....	468.00	.....	.....
Cleon and Marilla .....	75.00	.....	.....
Cleon, Marilla and Copemish .....	87.50	.....	.....
Climax .....	150.00	.....	.....
Climax and Leroy .....	150.00	.....	.....
Clinton .....	500.00	.....	.....
Clio .....	1,513.00	1869	200.00

	A. H. M. S.	C. C. B. S.	
	Total grants.	Date of Aid.	Amount.
Coloma.....	778.75	.....	.....
Columbus.....	2,155.00	.....	.....
Cooper.....	1,050.00	A. F.	275.00
Cooper and Alamo.....	450.00	.....	.....
Coopersville.....	.....	1867	400.00
Copemish.....	540.00	.....	.....
Coral.....	750.00	1891	350.00
Coral and Sand Lake.....	1,985.00	.....	.....
Coral and Howard City.....	625.00	.....	.....
Cortland.....	125.00	.....	.....
Covert.....	125.00	.....	.....
Croton.....	2,607.50	1872	895.00
Croton and Big Prairie.....	1,950.00	.....	.....
Crystal.....	1,100.00	1878	520.00
Custer.....	950.00	1889	475.00
Custer and Baldwin.....	375.00	.....	.....
Custer and Tallman.....	3,157.50	.....	.....
Delta.....	81.00	.....	.....
Delta and Eagle.....	150.00	.....	.....
Delta and Oneida.....	250.00	.....	.....
Delta and Wacousta.....	375.00	.....	.....
Dewit.....	375.00	.....	.....
Dexter.....	1,955.00	.....	.....
Dexter and Sylvan.....	500.00	.....	.....
Dorr.....	1,275.00	1876	537.00
Dorr and Grandville.....	175.00	.....	.....
Dorr and Hilliards.....	1,278.00	.....	.....
Douglass.....	587.50	1884	450.00
Dover.....	.....	1888	507.00
Dowagiac.....	3,950.00	A. F.	300.00
Dundee.....	3,322.50	.....	.....
Dundee and Grape.....	655.00	.....	.....
Dundee and London.....	1,480.00	.....	.....
East Fulton.....	270.00	1883	500.00
East Gilead.....	287.50	.....	.....
East Gilead and Bethel.....	1,967.50	.....	.....
Eastlake.....	2,208.00	1891	500.00
Eastlake and Filer City.....	487.50	.....	.....
Eastmanville.....	675.00	1872	400.00
Eastmanville and Allendale.....	900.00	.....	.....
Eastmanville and Cooperville.....	1,050.00	.....	.....
East Nelson.....	162.50	1890	400.00
Easton.....	1,333.33	.....	.....
Easton and South Boston.....	800.00	.....	.....
East Paris.....	1,487.59	.....	.....
East Paris and Bowne.....	400.00	.....	.....
East Paris, Cascade, Cannon and Otisco..	250.00	.....	.....
East Paris and Dorr.....	100.00	.....	.....
East Paris, Dorr and Kelloggsville.....	200.00	.....	.....
East Paris and Fisher's Station.....	100.00	.....	.....
Eastport.....	.....	1890	537.00
Eaton Rapids.....	3,450.00	.....	.....

	A. H. M. S.	C. C. B. S.	
	Total grants.	Date of Aid.	Amount.
Edmore .....	2,355.00	1881	487.27
Edmore and Six Lakes .....	400.00		
Ellsworth and Central Lake .....	175.00		
Essex .....	1,850.00		
Essex and Fulton .....	350.00		
Essexville .....	1,525.00	1883	840.00
Essexville and Munger .....	1,357.50		
Excelsior .....		1885	315.00
Farmer's Creek .....	50.00		
Farwell .....	1,160.00	1877	856.00
Farwell and Clare .....	833.75		
Filer City .....	2,039.58	1884	350.00
Fisher's Station .....		1891	100.00
Flat Rock .....	2,828.75	1862	200.00
Flint .....	500.00	1869	500.00
Frankfort .....	4,205.00	'72-'82	440.00
Fredonia .....	1,550.00		
Freeport .....	1,800.00	1879	583.65
Fremont .....	5,915.00	1880	250.00
Fremont and Robinson .....	350.00		
Frontier .....	25.00		
Fruitport .....	800.00	1891	400.00
Galesburg .....	1,400.00	1860	90.00
Gardep, Nabma and Fayette .....	1,470.00		
Gaylord .....	3,250.00	1881	383.00
Genesee .....	1,205.00	A. F.	200.00
Genesee and Clio .....	550.00		
Genesee and Mt. Morris .....	100.00		
Georgetown .....	175.00		
Gilmore .....	50.00	1888	300.00
Gladstone .....	2,955.56		
Glen Arbor .....	1,350.00		
Glen Arbor and Maple City .....	100.00		
Glen Arbor and Solon .....	625.00		
Glen Arbor, Solon and Maple City .....	825.00		
Goodrich .....	3,335.00	A. F.	250.00
Grand Blanc .....	1,630.00	A. F.	250.00
Grand Haven .....	5,650.00	'59-'83	2,000.00
Grand Haven and Lamont .....	450.00		
Grand Haven and Muskegon .....	150.00		
Grand Haven, Talmage and Grandville .....	300.00		
Grand Junction .....	1,187.50	1883	504.00
Grand Junction and Berlamont .....	1,312.50		
Grand Ledge .....	5,084.16	'65-'80	1,260.85
Grand Ledge and Delta .....	600.00		
Grand Ledge, Delta and Wacousta .....	1,100.00		
Grand Ledge and Dewitt .....	150.00		
Grand Ledge and Wacousta .....	335.00		
Grand Rapids, 1st .....	1,250.00		
Grand Rapids and Grandville .....	950.00		
Grand Rapids, 2d .....		1872	2,155.00
Grand Rapids South .....		1891	520.10

	A. H. M. S.	C. C. B. S.	
	Total grants.	Date of Aid.	Amount.
Grandville .....	3,275.00	AF '62	341.00
Grandville and Hudsonville .....	1,575.00		
Grape .....	1,250.00	A. F.	275.00
Grape and Maybee .....	3,137.50		
Grass Lake .....	1,075.00		
Greenville .....	1,675.00	A. F.	360.00
Greenville and Otisco .....	200.0		
Greenville and Portland .....	600.00		
Gun Plains .....	450.00		
Hamilton and Keeler .....	450.00		
Hamilton and Dunningville .....	250.00		
Hancock .....	1,575.00	'64-'70	1,000.00
Harrison .....	1,525.00	1888	511.31
Hart .....	1,985.00	1887	500.00
Hart and Shelby .....	2,500.00		
Hartford .....	150.00	1885	500.00
Hartland .....	515.00		
Hartland and Highland Station .....	250.00		
Hartland and Osceola .....	1,661.00		
Hartland and Tyrone .....	230.00		
Hayes .....	250.00		
Hayes and Horton's Bay .....	731.87		
Helena .....		1890	150.00
Hersey .....	3,768.00	1874-5	865.00
Hersey and Farwell .....	83.00		
Highland Station .....	975.00	1885	499.00
Homestead .....	1,102.50		
Homestead and Almira .....	600.00		
Hopkins .....	1,100.00	1886	500.00
Hopkins and Bradley .....	175.00		
Hopkins and Dorr .....	600.00		
Hopkins Station .....	150.00		
Hopkins Station and Bradley .....	175.00		
Hopkins, Hopkins Station and Bradley ..	175.00		
Hubbardston .....	2,590.00	1869	500.00
Hudson .....	800.00		
Hudson and Wheatland .....	300.00		
Hudsonville .....	1,777.50	1886	250.00
Imlay City .....	300.00		
Ionia .....	750.00	AF '72	675.00
Ironton .....		1887	510.00
Ironwood .....	100.00		
Irving .....	337.50	1878	211.00
Irving and Freeport .....	475.00		
Irving and Middleville .....	75.00		
Ithaca .....	5,167.10	1868	100.00
Jackson .....	2,875.00		
Jackson and Sandstone .....	600.00		
Jacobsville .....	250.00		
Jerome .....	579.16	1878	200.00
Johnstown and Barry .....	200.00		
Kalamo .....	2,229.17	1868	500.00

	A. H. M. S.	C. C. B. S.	
	Total grants.	Date of Aid.	Amount.
Kalamo and Bellevue.....	550.00	.....	.....
Kalamo and Carmel.....	917.50	.....	.....
Kalamo and Chester.....	250.00	.....	.....
Kalamo, Chester and Carmel.....	562.50	.....	.....
Kalkaska.....	812.50	1880	729.00
Kalkaska and Excelsior.....	3,045.50	.....	.....
Kearney.....	400.00	.....	.....
Keeler.....	1,912.50	1865	300.00
Keeler and Coloma.....	375.00	.....	.....
Keene.....	75.00	.....	.....
Kendall.....	800.00	1889	500.00
L'Anse.....	227.00	.....	.....
Lacey.....	575.00	1867	300.00
Laingsburg.....	950.00	1874	400.00
Lake Linden.....	560.00	.....	.....
Lamont.....	1,875.00	.....	.....
Lamont and Eastmanville.....	225.00	.....	.....
Lawrence.....	4,190.00	AF '65	700.00
Lawrence and Arlington.....	200.00	.....	.....
Lawrence and Bainbridge.....	175.00	.....	.....
Lawrence and Hartford.....	2,080.00	.....	.....
Lawrence and Silver Creek.....	150.00	.....	.....
Leland.....	550.00	.....	.....
Leoni.....	775.00	.....	.....
Leoni and Sylvan.....	625.00	.....	.....
Leonidas.....	1,075.00	1886	500.00
Leroy.....	2,585.00	.....	.....
Leslie.....	3,200.00	1886	200.00
Lexington.....	3,187.50	1880	200.00
Lexington and Port Sanilac.....	875.00	.....	.....
Lima.....	1,900.00	.....	.....
Lodi.....	100.00	.....	.....
London.....	1,100.00	A. F.	275.00
London, Dundee and Exeter.....	125.00	.....	.....
London and Grape.....	825.00	.....	.....
Lowell.....	4,100.00	AF '61	525.00
Lowell and South Boston.....	950.00	.....	.....
Ludington.....	1,850.00	1877	500.00
Mancelona.....	2,050.00	1881	400.00
Mancelona and Kalkaska.....	1,375.00	.....	.....
Mancelona and Westwood.....	2,585.20	.....	.....
Manistee.....	2,700.50	.....	.....
Manistee and Filer City.....	154.16	.....	.....
Manistee and Maxwell.....	523.31	.....	.....
Manton.....	1,025.00	.....	.....
Manton and Fife Lake.....	675.00	.....	.....
Maple City.....	.....	1890	250.00
Maple Grove.....	200.00	.....	.....
Maple Rapids.....	900.00	1870	200.00
Maple Rapids and Essex.....	300.00	.....	.....
Maple Rapids and East Fulton.....	1,200.00	.....	.....
Maple Rapids, Essex and Fulton.....	687.50	.....	.....

	A. H. M. S.	C. C. B. S.	
	Total grants.	Date of Aid.	Amount.
Marshall .....	850.00		
Marshall and Ceresco .....	400.00		
Matherton .....	300.00		
Matherton and East Plains .....	200.00		
Matherton and Hubbardston .....	350.00		
Mattawan .....	5,156.66	1869	400.00
Mattawan and Kendall .....	87.42		
Mattison .....	1,375.00	1890	500.00
Mattison and Batavia .....	145.00		
Mattison and Bronson .....	375.00		
Maxwell .....		1883	1,312.00
Maybee .....	120.00	1882	428.00
Mecosta .....	160.00	1885	733.00
Mecosta and Rodney .....	911.45		
Medina .....	1,450.00		
Medina and Canandaigua .....	200.00		
Medina and Morenci .....	400.00		
Memphis .....	2,210.00	A. F.	250.00
Mendon .....	325.00		
Mendon and Leonidas .....	725.00		
Merrill .....	1,375.00	1887	700.00
Merrill and Wheeler .....	375.00		
Metamora .....	75.00		
Michigan Center .....	275.00	1874	640.30
Michigan Center and Napoleon .....	225.00		
Michigan Center and North Leoni .....	225.00		
Middleville .....	4,405.00	1871	700.00
Millbrook .....	2,055.00	'78-'90	1,843.00
Millbrook and Edmore .....	400.00		
Millbrook and Mecosta .....	1,130.00		
Milletts .....	100.00		
Minden City .....	500.00	1885	865.00
Minden City and Carsonville .....	320.00		
Minden City and Helena .....	400.00		
Minden City and White Rock .....	1,635.00		
Morenci .....	630.00	1873	666.00
Morenci and Canandaigua .....	100.00		
Morenci and Chesterfield (O) .....	350.00		
Mt. Morris .....		1872	426.00
Mt. Zion and Pine Grove .....	4,250.00		
Mulliken .....	400.00	1891	990.00
Muskegon .....	3,750.00	1864	500.00
Nankin and Livonia .....	900.00		
Napoleon .....	875.00	1872	300.00
Nashville .....	2,635.00		
Naubinway .....	475.00		
Newaygo .....	6,985.00	AF '87	1,036.00
Newaygo and Croton .....	300.00		
New Baltimore .....	700.00	A. F.	300.00
New Buffalo .....		A. F.	150.00
New Haven .....		1874	691.00
North Adams .....	2,400.00	A. F.	252.00



	A. H. M. S.	C. C. B. S.	
	Total grants.	Date of Aid.	Amount.
North Adams and Ransom.....	450.00	.....	.....
Northport.....	2,737.50	1871	555.00
Northport and Leland.....	1,545.00	.....	.....
Northport, Leland and Omena.....	580.00	.....	.....
Northport and Omena.....	215.00	.....	.....
Nunica.....	625.00	1887	350.00
Nunica and Coopersville.....	100.00	.....	.....
Nunica and Fruitport.....	4,112.50	.....	.....
Nunica and Robinson.....	850.00	.....	.....
Oakwood.....	100.00	A. F.	235.00
Oakwood and Farmer's Creek.....	640.00	.....	.....
Oakwood and Port Sanilac.....	125.00	.....	.....
Old Mission.....	1,766.25	.....	.....
Olive and Robinson.....	862.50	.....	.....
Olivet.....	300.00	1866	450.00
Onekama.....	4,127.50	1887	500.00
Onondaga.....	3,050.00	1881	350.00
Orion.....	3,166.66	A. F.	275.00
Orion and Oakwood.....	1,200.00	.....	.....
Orion, Oakwood and Port Sanilac.....	250.00	.....	.....
Orion and Oxford.....	760.00	.....	.....
Otsego.....	1,100.00	1867	400.00
Otsego and Gun Plains.....	730.00	.....	.....
Otsego, Gun Plains and Cooper.....	150.00	.....	.....
Otsego and Plainwell.....	800.00	.....	.....
Otto.....	600.00	.....	.....
Ovid.....	1,754.16	1878-9	676.00
Owosso.....	400.00	A. F.	300.00
Oxford.....	2,660.00	1882	2,277.00
Penfield.....	300.00	.....	.....
Pentwater.....	4,568.75	1868	500.00
Pentwater and Hart.....	350.00	.....	.....
Perry.....	1,965.00	1885	500.00
Perry and Bancroft.....	250.00	.....	.....
Pinckney.....	1,425.00	A. F.	275.00
Pine Grove.....	.....	1885	360.00
Plainfield.....	400.00	.....	.....
Pleasanton.....	2,025.00	.....	.....
Pleasanton, Cleon and Marilla.....	750.00	.....	.....
Pleasanton and Onekama.....	600.00	.....	.....
Pleasanton, Onekama and Arcadia.....	550.00	.....	.....
Pleasanton and Pierport.....	1,050.00	.....	.....
Pontiac.....	1,070.00	.....	.....
Port Huron.....	1,250.00	.....	.....
Portland.....	4,081.00	A. F.	275.00
Portland and Sebewa.....	850.00	.....	.....
Port Sanilac.....	650.00	1866	500.00
Port Sanilac and Austin.....	200.00	.....	.....
Port Sanilac and Bridgehampton.....	1,895.00	.....	.....
Port Sanilac and Carsonville.....	400.00	.....	.....
Pottersville.....	690.00	1875	300.00
Pottersville and Chester.....	487.50	.....	.....

	A. H. M. S.	C. C. B. S.	
	Total grants.	Date of Aid.	Amount.
Potterville, Chester and Chester Station..	465.57	.....	.....
Potterville and Milletts.....	1,050.00	.....	.....
Prattville.....	200.00	1877	400.00
Purple Grove.....	300.00	.....	.....
Ransom.....	2,930.00	A. F.	250.00
Rapid River.....	.....	1890	350.00
Rapid River, Sac Bay, Kates Bay and Masonville.....	1,475.00	.....	.....
Ray.....	200.00	1870	380.00
Ray and Chesterfield.....	575.00	.....	.....
Red Jacket.....	1,650.00	.....	.....
Reed City.....	1,370.00	1879	816.63
Reed City and Hersey.....	2,225.00	.....	.....
Richmond.....	1,730.00	.....	.....
Richmond and Columbus.....	1,275.00	.....	.....
Richmond and Memphis.....	1,075.00	.....	.....
Robinson.....	60.00	1874-5	707.79
Rochester.....	1,305.00	.....	.....
Rockford.....	3,371.66	1875	650.00
Rockford and Cedar Springs.....	900.00	.....	.....
Rockwood.....	300.00	1886	500.00
Rockwood and Newport.....	100.00	.....	.....
Rodney.....	250.00	1885	250.00
Romeo and Rochester.....	850.00	.....	.....
Rondo.....	.....	1885	300.00
Roscommon.....	3,560.00	1881	1,095.00
Roscommon and Gaylord.....	112.50	.....	.....
Roscommon and Grayling.....	350.00	.....	.....
Roscommon and Standish.....	300.00	.....	.....
Roscommon and West Branch.....	225.00	.....	.....
Rosedale.....	375.00	1885	701.00
Rosedale and Hay Lake.....	300.00	.....	.....
Rosedale and Mt. Zion.....	250.00	.....	.....
Rosedale and Pine Grove.....	240.00	.....	.....
Rosedale, White Settlement & Hay Lake	1,975.00	.....	.....
Royal Oak.....	1,975.00	1867	200.00
Salem, 1st.....	905.00	.....	.....
Salem, 2d.....	75.00	.....	.....
Sand Lake.....	1,285.00	1879	300.00
Sandstone.....	2,787.50	.....	.....
Sandstone, Michigan Center & Napoleon	225.00	.....	.....
Saranac.....	4,215.25	1873	1,295.00
Saugatuck.....	2,612.50	1867	300.00
Sault St. Marie.....	3,247.50	1887	2,500.00
Sault Ste. Marie and Pine Grove.....	1,662.50	.....	.....
Sawyer.....	100.00	1889	350.00
Sebewa.....	250.00	.....	.....
Shelby.....	2,335.00	1875-6	581.00
Sheridan.....	2,957.50	'78-'87	715.00
Sheridan and Crystal.....	325.00	.....	.....
Sheridan and Evergreen.....	150.00	.....	.....
Sherman.....	825.00	1874-5	704.41

	A. H. M. S.	C. C. B. S.	
	Total grants.	Date of Aid.	Amount.
Sherman, Cleon and Marilla.....	3,150.00	.....	.....
Sherman and Marilla .....	2,725.00	.....	.....
Sherwood.....	762.50	.....	.....
Smyrna .....	1,900.00	.....	.....
Solon .....	200.00	.....	.....
Solon and Maple City .....	750.00	.....	.....
Somerset.....	1,925.00	.....	.....
Somerset and North Adams.....	100.00	.....	.....
Somerset and Tipton.....	250.00	.....	.....
South Boston.....	3,265.00	.....	.....
South Boston and Bowne.....	925.00	.....	.....
South Boston and Odessa.....	200.00	.....	.....
South Boston and Saranac.....	550.00	.....	.....
South Haven.....	2,300.00	'68-'78	530.50
South Haven and Saugatuck.....	225.00	.....	.....
Standish .....	1,750.00	1883	375.00
Stanton.....	1,000.00	1876	450.00
Stanwood.....	350.00	.....	.....
Strongville and Maple Valley.....	150.00	.....	.....
St. Clair.....	1,592.00	.....	.....
St. Ignace.....	4,943.75	1883	1,108.00
St. Johns.....	1,050.00	1865	500.00
St. Johns and Wacousta.....	275.00	.....	.....
St. Joseph.....	1,350.00	'69-'70	1,000.00
St. Joseph and Watervliet.....	5 0.00	.....	.....
St. Joseph, Watervliet and Keeler.....	200.00	.....	.....
St. Louis .....	1,812.50	1884	1,440.00
St. Louis and Breckenridge.....	350.00	.....	.....
Sugar Island.....	3,141.40	.....	.....
Superior .....	200.00	.....	.....
Tallman .....	.....	1884	300.00
Tawas .....	75.00	.....	.....
Tawas and East Tawas.....	1,150.00	.....	.....
Three Oaks.....	2,400.00	1869	500.00
Tipton .....	425.00	.....	.....
Traverse City.....	3,350.00	1868	500.00
Traverse City, Manistee and Benzie.....	300.00	.....	.....
Traverse City, Manistee and Leelanau ..	250.00	.....	.....
Tyrone.....	.....	1882	350.00
Union City.....	350.00	.....	.....
Utica.....	900.00	A. F.	200.00
Vanderbilt.....	1,472.50	1884	150.00
Vanderbilt and Berryville.....	1,616.50	.....	.....
Vermontville.....	1,825.00	.....	.....
Vermontville and Bellevue.....	100.00	.....	.....
Vermontville and Hastings.....	150.00	.....	.....
Vermontville and Oneida.....	100.00	.....	.....
Vernon.....	3,240.00	1864	300.00
Vestaburg.....	412.50	1884	350.00
Vestaburg and Crystal.....	1,679.25	.....	.....
Vicksburg.....	1,450.00	1868	400.00
Victor.....	300.00	1887	200.00

	A. H. M. S.	C. C. B. S.	
	Total grants.	Date of Aid.	Amount.
Victor and Dewitt.....	1,025. 0	.....	.....
Victor, Dewitt and Essex.....	300.00	.....	.....
Victor and Laingsburg.....	1,125.00	.....	.....
Victor and St. Johns.....	200.00	.....	.....
Vienna.....	.....	A. F.	300.00
Wacousta.....	975.00	.....	.....
Wakefield and Irondale.....	444.00	.....	.....
Watervliet.....	650.00	A. F.	775.00
Watervliet and Coloma.....	1,144.16	.....	.....
Watervliet and Keeler.....	337.50	.....	.....
Wayland.....	3,075.00	1882	150.00
Wayland and Bradley.....	569.65	.....	.....
Wayland and Hopkins.....	225.00	.....	.....
Wayne.....	1,955.00	.....	.....
Webster.....	300.00	.....	.....
West Branch.....	3,150.84	1883-4	1,184.25
West Branch and Standish.....	595.00	.....	.....
Westwood.....	62.50	1882	290.00
Westwood and Excelsior.....	437.50	.....	.....
Wheatland.....	815.00	.....	.....
Wheeler.....	.....	1890	400.00
White Cloud.....	3,687.50	.....	.....
White Cloud and Alleyton.....	775.00	.....	.....
Whitehall.....	3,341.66	1874	904.96
Whitehall and Shelby.....	350.00	.....	.....
White Rock.....	1,225.00	1880	335.50
White Rock and Helena.....	50.00	.....	.....
White Rock and Port Sanilac.....	325.00	.....	.....
Whittaker.....	2,607.50	A. F.	275.00
Whittaker and London.....	1,650.00	.....	.....
Williamston.....	4,400.00	1882	500.00
Windsor.....	1,000.00	.....	.....
Windsor and Onondaga.....	200.00	.....	.....
Wolverine.....	862.50	1885	600.00
Wolverine and Rondo.....	1,625.00	.....	.....
Wolverine, Rondo and Indian River.....	175.00	.....	.....
Total.....	\$ 612,840.37	*	\$ 114,682.73

## CHURCH BUILDING GRANTS REFUNDED.

*Alma,	Alpena,	Big Rapids,
Cannon,	Charlotte,	Dorr,
Flint,	Fremont,	Galesburg,
Greenville,	Hancock,	Muskegon,
Olivet,	Owosso,	†St. Louis.

\*Refunded \$1,500 by sale of property.

†Refunded \$1,346.50 by sale of property.

## MICHIGAN'S REPRESENTATIVES IN THE FOREIGN FIELD.

## COMMISSIONED BY THE AMERICAN BOARD.

<i>Sailed.</i>	<i>Name.</i>	<i>Birthplace.</i>	<i>Residence.</i>	<i>Mission.</i>
1834...	Mrs. Hester (Crooks) Boutwell.....			Ojibwa..... Died 1853.
1835...	Mrs. Catharine (Gaulais, Bissell) Ely.....	Sault Ste. Marie.....		Ojibwa..... Released.
1849...	Hyman A. Wilder.....	Vermont.....	Olivet.....	Zulu..... Died 1877.
1852...	Frederick H. Brewster.....	New York.....	Wright.....	Canton..... Died 1853.
1854...	Mrs. Catharine J. (Trowbridge) Goodell.....	Troy.....	Troy.....	Western Turkey..... Released.
1855...	Tillman C. Trowbridge.....	Troy.....	Troy.....	Central Turkey..... Died 1888.
1857...	James Quick.....	Royal Oak.....	Birmingham.....	Ceylon..... Released.
1857...	Mrs. Maria E. (Thacher) Quick.....	New York.....	Birmingham.....	Ceylon..... Released.
1859...	Mrs. Maria W. Vrooman.....		Grass Lake.....	Canton..... Died 1866.
1864...	Mrs. Elizabeth F. (Welling) Giles.....	Coldwater.....	New York.....	Western Turkey..... Released.
1866...	Mrs. Louisa M. (Judson) Doolittle.....	Pontiac.....	Illinois.....	Foohow..... Released.
1867...	James A. Milne, M. D.....	Vernont.....	Ann Arbor.....	Eastern Turkey..... Died.....
1868...	Miss Nancy J. Dean.....	Livonia.....	Detroit.....	Nestorian..... Released.
1875...	Miss Charlotte D. Spencer.....	Minnesota.....	Benzonia.....	Central Turkey..... Released.
1877...	William S. Ament.....	Owosso.....	Owosso.....	North China..... Peking.
1877...	William W. Curtis.....	Wisconsin.....	Hancock.....	Japan..... Sendai.
1877...	Mrs. Delia E. (Harris) Curtis.....	Wisconsin.....	Hancock.....	Japan..... Died 1880.
1880...	Lucius O. Lee.....	Wisconsin.....	Owosso.....	Central Turkey..... Marsh.
1880...	Mrs. Mary E. (Topping) Lee.....	Casco.....	Owosso.....	Central Turkey..... Died 1885.
1880...	Mrs. Margaret L. (Irvine) Riggs.....	Minnesota.....	Detroit.....	Dakota..... Transferred to A.M.A.
1880...	Miss Myra L. Barnes.....	Owosso.....	Owosso.....	Central Turkey..... Released.
1881...	Mrs. Etta C. (Doane) Marden.....	Owosso.....	Owosso.....	Central Turkey..... Auburndale, Mass.
1882...	Chauncey M. Cady.....	Illinois.....	Ann Arbor.....	Japan..... At home.
1883...	Mrs. Flora J. (Haie) Pierson.....	Ohio.....	Saginaw.....	North China..... Released.
1883...	Miss Susan A. Searle.....	Niles.....	Minnesota.....	Japan..... Kobe.
1884...	Daniel E. Osborne, M. D.....	Ohio.....	Ann Arbor.....	Shansi..... Released.

<i>Sailed.</i>	<i>Name.</i>	<i>Birthplace.</i>	<i>Residence.</i>	<i>Mission.</i>
1884...	Mrs. Mary M. (Alabaeter) Osborne.....	Ohio.....	Ann Arbor.....	Shansi.....Released.
1885...	Harris Graham, M. D.....	Canada.....	Ann Arbor.....	Central Turkey.....Released.
1886...	Frank N. White.....	Iowa.....	Hancock.....	Japan.....Osaka.
1886...	Mrs. Jennie (Allen) White.....	Wisconsin.....	Hancock.....	Japan.....Osaka.
1886...	Edmund Buckley.....	England.....	Ann Arbor.....	Japan.....Released.
1886...	Mrs. Sara (Craig) Buckley, M. D.....	New York.....	Ann Arbor.....	Japan.....Released.
1887...	Daniel J. Treibet.....	Vermontville.....	Illinois.....	Micronesia.....Released.
1887...	Rose E. (Standish) Treibet.....	Ohio.....	Watervleit.....	Micronesia.....Released.
1887...	Mrs. Clara M. (Fisher) Gulick.....	Detroit.....	California.....	Japan.....Kumamoto.
1887...	Miss Lucy M. Ingersoll, M. D.....	Mt. Clemens.....	Illinois.....	Micronesia.....Released.
1888...	Francis W. Bates.....	Almont.....	Wisconsin.....	East Central Africa.....Anauzimtote.
1889...	Edward R. Wagner, M. D.....	Ann Arbor.....	Ann Arbor.....	North China.....Lin Chung.
1889...	Mrs. Eva J. (Kearsey) Price.....	Constantine.....	Ohio.....	Shansi.....Fen Chow Fu.
1889...	Robert Humphrey.....	England.....	Saugatuck.....	Marathi.....Released.
1889...	Mrs. Olive (Atwood) Humphrey.....	Ohio.....	Saugatuck.....	Marathi.....Released.
1890...	Mrs. Lillian L. (Brigham) Taylor.....	Ohio.....	Vermontville.....	South China.....Canton.
1890...	Miss Tinnie D. Hewett.....	Berlin.....	Minnesota.....	Shansi.....Fen Chow Fu.
1890...	Miss Jessie R. Hoppin.....	South Haven.....	Ohio.....	Micronesia.....Kusaie.
1891...	Fred. R. Bunker.....	Pennsylvania.....	Olivet.....	East Central Africa.....Beira.
1891...	Mrs. Belle H. (Richards) Bunker.....	Paw Paw.....	Kalamazoo.....	East Central Africa.....Beira.
1892...	Miss Harriet A. Lovell.....	Flint.....	Flint.....	Central Turkey.....Marash.
1892...	Mrs. Alice T. (King) Bissell.....	Commerce.....	Breckenridge.....	Marathi.....Ahmednagar.

## THE CONGREGATIONAL MINISTRY OF HALF A CENTURY.

ALPHABETICAL LIST OF MINISTERS HAVING MINISTERIAL STANDING IN  
THE GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES  
AND MINISTERS OF MICHIGAN, 1842-1892.

### EXPLANATORY.

1. The General Association of the Congregational Churches and Ministers of Michigan, eight years after its formation, by amendment of its constitution, made "Any minister who is a member in regular standing in any local association or conference in this State which assents to the Constitution and Rules.....a member of this body." In 1871 this article was again amended to read: "Any minister who is a member—made such by vote—in regular standing," etc. The membership here defined was conferred by the local body, on credentials, by special vote, and involved accountability. The minister could, on request, obtain credentials; or, if unworthy, he could be tried and expelled by the local association. In either case his ministerial membership in the local and State bodies would be terminated. This is the standing given in the following table.

2. As this standing did not appear until 1851 in the Minutes, earlier dates are designated by a plus sign (+), as indicating no ministerial standing such as the Constitution requires; dates beginning with 1851 and thereafter are preceded by the abbreviation of the association in which such standing began and terminated, or, in case it still continues, the last date is followed by a dash (—) to indicate its continuance, so transfers are also indicated.

Thus, + '42-'50, E. '51-'85, O. '86—means that a minister labored in the State from 1842 to 1850 without such standing; that from 1851 to 1885 he held such standing in the Eastern Association; that in 1885 he took credentials of such standing to the Olivet Association, which he joined in 1886, and that he is still a member of the latter body. If a minister loses such standing in the State for a time, either by leaving the State with credentials or by exclusion from an association, and then returns with credentials or is restored to such standing, the fact of such loss is simply noted, without giving the cause of it, in this way: J.'74-'83, '88-'90. This shows that from 1883 to 1888 the minister against whom these figures stand lost his ministerial standing in the State, but it does not tell whether he left the State

with credentials or was deprived of standing by vote of the Jackson Association, nor does it tell whether he returned with credentials or was restored on penitence.

3. It has been found impracticable to designate the cause of the final disappearance of names from our Minutes, whether by death, or by leaving the State, or by exclusion, as the records in our Minutes are too meagre to make the notation of any worth.

4. The great labor needed in preparing this list is no excuse for errors, but when the table has been made amid the cares of the pastorate, the author may ask a charitable judgment of his work. We have intended to give the name of every minister in the connection laboring in the State and given in our Minutes prior to 1851, but since that date we have given the names of those only who attained ministerial standing in our local associations. The names of others we have nothing to do with. But the career of those who have come into the closer and more responsible relation to our churches which ministerial standing involves, from 1851 to May, 1892, may easily be traced, whether changeable or stable.

A. HASTINGS ROSS.

<i>Association.</i>	<i>Date of Organization.</i>	<i>Abbreviation.</i>
I. Cheboygan.....	Feb. 13, 1878.....	C.
II. Detroit.....	May 4, 1887.....	D.
III. Eastern.....	Feb. 12, 1840.....	E.
IV. Genesee.....	Oct. 15, 1845.....	Gen.
V. Gladstone .....	Aug. 29, 1888.....	G.
VI. Grand River.....	Jan. 8, 1846.....	G. R.
VII. Grand Traverse.....	Jan. 1, 1863.....	G. T.
VIII. Jackson.....	May 17, 1842.....	J.
IX. Kalamazoo.....	June 1, 1849.....	K.
X. Lake Superior.....	Aug. 12, 1879.....	L. S.
XI. Lansing.....	March 30, 1880.....	L.
XII. Muskegon.....	Jan. 13, 1864.....	M.
XIII. North Central.....	March 12, 1873.....	N. C.
XIV. Olivet.....	Jan. 14, 1841.....	O.
XV. Saginaw .....	May 1, 1886.....	Sag.
XVI. Sault St. Marie.....	March 17, 1880.....	S. M.
XVII. Southern Michigan.....	June 27, 1848.....	S.

ALPHABETICAL LIST OF MINISTERIAL MEMBERS OF THE MICHIGAN  
CONGREGATIONAL ASSOCIATION—1842-1892.

ABBOT, THEOPHILUS C., Gen. '69—  
 ABBET, JOHN C., G. R. '87-'87.  
 ACHESON, ALEXANDER, O. '65-'65;  
 ACKLEY, N., + '47-'50.  
 ACTERIAN, HAGAP H, Gen. '85-'87.  
 ADAIR, S. L., + '45-'48.



- ADAMS, AMOS B., G. T. '65-'82.  
 ADAMS, ROBERT, G. T. '83-'83.  
 ADAMS, WILLIAM, G. T. '78-'82.  
 ALDRICH, BENJAMIN F., C. '90-'91, S. M. '91—  
 ALDRICH, ISAAC N., K. '91—  
 ALLEN, ABRAHAM B., K. '70-'78, E. '85-'90.  
 ALLEN, SIMEON O., Gen. '71-'71, E. '72-'86.  
 ALLEN, WILLIAM C., J. '77-'77, K. '78-'78, Sag. '88-'88, Gen. '89—  
 ALLEN, J. WING, S. '62-'67, K. '68-'69, J. '70-'80.  
 ALLWORTH, JOHN, K. '82-'84, E. '85—  
 ALLWORTH, WILLIAM H., E. '89—  
 ALVORD, ALANSON, J. '58-'59.  
 ANDREWS, ELISHA D., + '46-'50, E. '51-'52.  
 ANDERSON, EDMUND, K. '59-'60.  
 ANDERSON, EDWIN L., Gen. '90-'91.  
 ANDERSON, JOSEPH, J. '54-'57.  
 ANDERSON, WILLIAM, Gen. '84-'88, E. '90—  
 ANDERSON, WILBERT L., M. '91—  
 ANDRUS, ELIZUR, K. '53-'70, M. '71-'75, K. '78—  
 ANGELL, MARCUS S., M. '70-'72, M. '84-'85, G. R. '86—  
 APPLETON, HARRY, L. '91-'91, O. '92—  
 APTHORP, RUFUS, K. '62-'62, Gen. '63-'67, E. '68-'70, K. '71-'71.  
 ARMSTRONG, JAMES, G. R. '69-'78, C. '81-'81, S. '86-'86.  
 ARTHUR, CHARLES M., O. '91—  
 ASHBY, JOHN H., L. '88-'90, E. '91—  
 ASHLEY, J. MILLS, Gen. '65-'71, K. '71-'71.  
 ATKINS, DOANE R., L. S. '89—  
 ATTACK, WILLIAM D., K. '84-'85, E. '86-'87.  
 ATWATER, WILLIAM W., J. '51-'52, K. '56-'56, S. '56-'60.  
 AUNKS, FRANK M., K. '88-'90.  
 AUSTIN, HENRY A., G. T. '68-'81.  
 AVERY, JOHN T., J. '51-'69.  
 AYER, EDWIN I., M. '84-'86, K. '87-'88, G. R. '89-'90, N. C. '91—  
 BACON, EDWARD W., Gen. '72-'75.  
 BACON, MILES E., Gen. '81-'82, O. '83-'84.  
 BAGNALL, FREDERICK, C. '91—  
 BAILEY, CHARLES E., G. T. '63-'65.  
 BAILEY, ORANGE C., J. '86-'87, Gen. '89-'89, J. '90—  
 BAIRD, ROBERT G., E. '63-'85.  
 BALDWIN, ABRAM E., J. '63-'67.  
 BALDWIN, CURTIS C., G. T. '73-'76.  
 BALDWIN, C. H., + '45-'46.  
 BALDWIN, JOHN A., E. '76—  
 BALLARD, ADDISON, + '46-'50, G. R. '51-'57, E. '67-'75.  
 BALLARD, JAMES, + '45-'50, G. R. '51-'80.  
 BANISTER, CHARLES D., C. '86-'91, G. R. '92—  
 BARCLAY, W. H., G. R. '72-'74.  
 BARDWELL, D. MCGEE, + '48-'50, K. '52-'59.  
 BARBER, LEMAN N., M. '77-'77, G. R. '79-'79.  
 BARKER, GEORGE, Gen. '84-'84.  
 BARKER, HORATIO A., Gen. '83—  
 BARKER, PELEG, O. '85-'85, E. '86-'86, D. '87-'90.  
 BARKER, ISAAC, + '46-'50, G. R. '51-'51, K. '56-'59, G. R. '61-'63, '65-'79.  
 BARKER, SAMUEL P., M. '71-'74, G. R. '74-'79.  
 BARNARD, STEPHEN A., Gen. '71-'80, L. '81-'83.  
 BARNARD, ALONZO, G. T. '65-'77.  
 BARNES, JOSEPH A., N. C. '82-'83, L. '84-'84, S. '85-'86.  
 BARNES, N. H., K. '57-'60.

- BARNES, WILLIAM C., L. '89—  
 BARNETT, JAMES, G. R. '78-'79.  
 BARNUM, GEORGE, + '43-'48, S. '51-'70.  
 BARROWS, JOHN M., + '43-'48, O. '63-'71.  
 BARROWS, WALTER M., O. '72-'88.  
 BARSTOW, CHARLES, Gen. '73-'77.  
 BARTLETT, ENOCH N., + '50-'50, O. '51-'57.  
 BARTLETT, JULIUS A., M. '81-'82.  
 BATES, HENRY, Gen. '55-'57, E. '57-'60, J. '62-'66.  
 BAXTER, BENJAMIN J., K. '84-'85, C. '86-'88, K. '89-'90, G. T. '91—  
 BAXTER, THOMAS G., K. '83-'88, C. '89-'89, G. T. '90—  
 BEACH, GEORGE L., N. C. '80-'83.  
 BEALE, CHARLES H., C. '83-'86, L. '87—  
 BEALE, WILLIAM T., N. C. '83-'86, M. '86-'88, J. '89-'89, M. '91—  
 BEATON, DAVID, O. '87-'87.  
 BELFRY, WILLIAM T., L. '90—  
 BENEDICT, WILLIAM M., + '44-'45.  
 BENFORD, GEORGE, G. T. '82-'84, M. '85-'87, G. R. '88-'89, N. C. '89-'91,  
 E. '92—  
 BENTON, J. H., S. '51-'51, E. '52-'54.  
 BENTON, SAMUEL A., + '45-'50, E. '51-'57.  
 BERNEY, DANIEL, E. '62-'85.  
 BERRY, EDWARD A., E. '80—  
 BETTES, DARIUS, G. R. '76-'77, N. C. '79-'80, G. R. '81—  
 BICKFORD, LEVI P., K. '72-'73, Gen. '74-'74.  
 BIRD, CHARLES W., L. '91—  
 BISSELL, CHARLES H., Gen. '69-'70.  
 BISSELL, FRANK A., O. '82-'82, K. '83-'85.  
 BISSELL, LEMUEL B., E. '81-'82.  
 BISSELL, S. R., + '47-'48.  
 BLANCHARD, ADDISON, Gen. '67-'67, D. '89-'89.  
 BLISS, JOHN, M. '92—  
 BLISS, JOHN J., + '45-'48.  
 BLUMFIELD, FRANK, Sag. '87-'88, Gen. '89—  
 BONNELL, SPENCER R., E. '83-'84.  
 BONNEY, JOHN R., O. '65—  
 BOOTH, EDWIN, G. R. '72-'85.  
 BORDEN, EDMUND W., J. '59-'60, E. '61-'64, J. '65-'65, Gen. '69-'75.  
 BORDWELL, DANIEL N., K. '71-'73, O. '74-'76.  
 BORTON, JESSE P., S. '82-'89.  
 BOSTON, C. A., Gen. '92—  
 BOSTWICK, ELMER D., S. '85-'85.  
 BOTHWELL, GEORGE W., L. '83-'84.  
 BOUGHTON, JOHN F., S. '65-'70, O. '71-'71.  
 BOUGHTON, PETER, + '50-'50.  
 BRADFORD, BENJAMIN F., O. '67-'73.  
 BRADFORD, PARK A. C., E. '80-'82, K. '83-'88.  
 BRADLEY, DAN F., G. R. '92—  
 BRADLEY, GEORGE S., S. '88—  
 BRADLEY, WILLIAM, O. '84-'84, Gen. '85-'85, K. '86-'86, E. '87—  
 BRADSHAW, JOHN W., J. '89—  
 BRADSTREET, ALBERT E., E. '89-'90.  
 BRAINARD, F. G., L. S. '92—  
 BRANCH, ELAM, K. '71-'71, Gen. '73-'74.  
 BRANCH, EDWIN T., + '49-'50, Gen. '51-'56, E. '56-'61, Gen. '62-'74, O.  
 '75-'78, S. '79-'86, O. '90—  
 BRAY, WILLIAM L., K. '74-'76.  
 BREED, DWIGHT P., E. '74-'80, O. '81-'84, L. '85-'86, N. C. '87-'89.  
 BREED, SAMUEL D., J. '63-'68, Gen. '69-'74, E. '75-'86, D. '87—

- BREWSTER, WILLIAM H., K. '83—  
 BRISTOL, FRANK L., Gen. '81-'85.  
 BROWER, C. DeWOLF, K. '88—  
 BROWN, ALVIN H., J. '68-'82.  
 BROWN, ANSELM B., E. '80-'84.  
 BROWN, CHARLES O., O. '76-'79, K. '80-'85.  
 BROWN, HENRY E., J. '75-'76, M. '77-'77, Gen. '78-'80, L. '82-'85.  
 BROWN, J. NEWTON, O. '79-'81.  
 BROWN, SIDNEY S., + '49-'50, G. R. '51-'60.  
 BROWN, THEOPHILUS S., N. C. '73-'80.  
 BROWN, T. LINCOLN, O. '77-'77.  
 BRUSKE, AUGUST F., O. '73-'78.  
 BRYANT, STEPHEN O., K. '68-'69, E. '70-'73, G. R. '75-'75, G. T. '76-'76,  
 G. R. '77-'77, C. '78-'81, O. '82—  
 BUGBEY, WILL S., G. R. '79-'85, C. '86-'88, K. '89-'91.  
 BULLOCK, MOTIER A., E. '77-'85, K. '86-'87.  
 BULLOCK, WILLIAM, E. '91—  
 BUNKER, FREDERICK W., O. '90—  
 BUNNELL, JOHN J., K. '72-'73, G. R. '74-'81, L. '82-'84, K. '85—  
 BURGESS, EDMUND J., M. '88-'90, C. '90—  
 BURGESS, RICHARD M., E. '80-'82, Gen. '83-'84, C. '85-'87.  
 BURGESS, WILLIAM, M. '89-'89.  
 BURT, ENOCH HALE, E. '87-'89.  
 BURTON, HORATIO N., K. '77-'79, J. '86-'89.  
 BUSH, GEORGE C., J. '85-'85.  
 BUSH, FREDERICK W., K. '74-'81, O. '82-'86, Gen. '87—  
 BUSSEY, SAMUEL E., G. R. '75-'80.  
 BUTLER, J. H., D. '92—  
 BUTTERFIELD, HORATIO Q., O. '77—  
 BYRD, J. H., + '49-'50, O. '51-'54.  
 CADY, CORNELIUS S., O. '81-'84, J. '86-'89.  
 CAIRNDOFF, WILLIAM H., M. '80-'80, G. R. '81-'84.  
 CALDWELL, WILLIAM E., J. '67-'71, S. '72-'74, Gen. '75-'77, M. '78-'80,  
 J. '92—  
 CALLAND, WILLIAM C., E. '81-'82, Gen. '83-'85, Sag. '86-'86.  
 CAMPBELL, DONALD B., Gen. '60-'64, G. R. '73-'74.  
 CAMPBELL, JAMES, J. '76-'79.  
 CAMPBELL, JAMES M., L. '88-'89, N. C. '90-'90.  
 CAMPBELL, WILLIAM L., N. C. '76-'78.  
 CAMPBELL, WILLIAM M., K. '59-'74.  
 CANDEE, GEORGE, G. R. '79-'88.  
 CARRICK, CHARLES W., G. T. '84-'87, S. '88-'89, Sag. '90-'91, Gen. '92—  
 CARSON, JOSEPH W., Gen. '89-'89.  
 CARTER, FERNANDO E., S. '86-'87, J. '88-'88, G. '89-'91.  
 CASH, ELIJAH, O. '79-'80.  
 CATE, GEORGE H., G. T. '88-'89, C. '90-'91.  
 CATLIN, WILLIAM E., J. '57-'60.  
 CHADDOCK, EMORY G., O. '70-'74, J. '75-'75, N. C. '80-'81.  
 CHAPLIN, JOHN R., K. '87-'89.  
 CHERRY, HENRY, K. '59-'62, Gen. '63-'63.  
 CHILDS, TRUMAN D., J. '78-'81.  
 CHILDS, WILLIAM, S. M. '91—  
 CHURCH, BETHUEL C., G. R. '57-'62.  
 CHURCHILL, CHARLES H., J. '54-'57, S. '58-'73.  
 CLAFLIN, ARTHUR H., L. '86-'91.  
 CLAFLIN, JOHN, L. '87-'88, J. '89-'89, Gen. '90—  
 CLARK, IRA, K. '59-'59.  
 CLARK, WILLIAM S., J. '57-'58.

- CLEMENTS, JOSEPH, C. '80-'80.  
 CLEVELAND, EDWARD, K. '68-'78.  
 COATE, HENRY, O. '83-'83, S. '84—  
 COCHLIN, DEMAS, G. T. '91—  
 COCHRAN, ALBERT B., K. '83—  
 COCHRAN, SAMUEL D., J. '59-'61.  
 COCHRAN, SYLVESTER, + '42-'48, E. '51-'56.  
 COCHRAN, WILLIAM, Gen. '92—  
 CODDINGTON, FREDERICK M., J. '86-'90, S. '91—  
 COFFEY, G. H., J. '66-'67.  
 COLBURN, MOSES M., K. '71-'75.  
 COLDWELL, WILLIAM E., G. R. '81-'83.  
 COLLEDGE, WILLIAM A., N. C. '91—  
 COLTON, E., K. '51-'52.  
 COLTON, THERON G., S. '75-'83.  
 COLTON, WILLIS S., D. '89—  
 COMSTOCK, DAVILLO W., K. '61-'69, S. '73-'78, K. '79-'81.  
 CONKLING, BENJAMIN D., S. '72-'74.  
 CONSTANT, EDWARD, N. C. '84-'85.  
 COOPER, D. M., Gen. '51-'51.  
 COOPER, JOHN H., S. '88-'90.  
 COPELAND, ———, + '46-'46.  
 CORDLEY, RICHARD, Gen. '76-'78.  
 COSSAR, ANDREW O., E. '81-'85, Gen. '86-'88, O. '90—  
 COULTER, CYRENIUS N., Gen. '69-'69, G. R. '70-'71, G. T. '72-'79.  
 COUNSELLER, E. MELVILLE, K. '90-'91, Sag. '92—  
 COVELL, ARTHUR J., Gen. '91—  
 COWLES, JOHN G. W., Gen. '66-'75.  
 CRAIG, JAMES A., M. '84-'88.  
 CRANE, ISAAC C., K. '50-'52, G. R. '54-'54, S. '56-'62.  
 CRANE, JAMES L., S. '66-'72, O. '73-'76, J. '77-'77.  
 CRANE, JOHN T., C. '88—  
 CRANE, JONATHAN, K. '71-'76.  
 CRANE, KENDRICK H., Gen. '74-'76, S. '77-'80, J. '80-'85, S. '86-'86.  
 CRANE, WILLIAM W., M. '88-'89.  
 CRISP, PHILIP M., O. '87-'90, N. C. '91—  
 CRONK, DELOS, G. R., '90—  
 CROSS, ANDREW M., E. '84-'85, Gen. '86-'89.  
 CRUMB, JOHN H., G. T. '63-'73.  
 CURRY, DAVID, J. '89—  
 CURRY, ERASTUS S., S. M. '81-'86.  
 CURRY, WILLIAM, S. M. '81-'84.  
 CURTIS, GILBERT A., Gen. '80-'80.  
 CURTISS, E. DANFORTH, G. T. '84-'85, K. '86-'87.  
 CURTISS, LEANDER, N. C. '78-'83, M. '84-'89, S. '90—  
 CUTLER, CHARLES, E. '71-'73.  
  
 DADA, WILLIAM B., J. '59-'60, K. '88—  
 DALGLEISH, GEORGE C., Sag. '86-'88.  
 DANGREMAN, GERRET, K. '73-'74, M. '75-'78.  
 DANIELS, JOSEPH L., O. '77—  
 DAVIDSON, WILLIAM W., N. C. '89-'89.  
 DAVIES, EVAN L., K. '60-'60.  
 DAVIES, JAMES, C. '81-'83.  
 DAVIES, RICHARD R., Gen. '88-'91.  
 DAVIS, WILLIAM H., E. '85-'86, D. '87—  
 DAWSON, JOHN B., Gen. '74-'85, Sag. '86—  
 DAY, SAMUEL, J. '78-'80.  
 DAY, WARREN F., Gen. '68-'68, K. '69-'73, O. '74-'74, J. '75-'77, Gen. '78-'83.

- DEAN, M. G., O. '79-'79.  
 DEAN, OLIVER S., K. '68-'74.  
 DECKER, H. A., K. '92—  
 DEFORD, HEMAN P., D. '91—  
 DEGEER, WILLIAM W., G. R. '87-'89.  
 DELVIN, CHARLES G., G. T. '86—  
 DEMAREST, SIDNEY B., N. C. '84-'87.  
 DENISON, WILLIAM E., K. '50-'56.  
 DENTON, JAMES, M. '72-'72, G. T. '73-'73, Gen. '83-'84.  
 DEPUY, WELLINGTON, K. '88-'90, G. R. '91—  
 DICKINSON, FERDINAND W., J. '76-'80, E. '81-'83.  
 DIXON, M. COUPLAND, L. '88—  
 DOLE, J. HERBERT, M. '88-'91.  
 DOOLITTLE, CHARLES, G. R. '70-'82.  
 D'OOGHE, MARTIN L., J. '83—  
 DOWNER, SAWYER B., D. '76—  
 DOWNS, ALLISON, O. '88-'89.  
 DRESSER, AMOS, M. '66-'70.  
 DUNLAP, A. B., J. '92—  
 DUNSMORE, H. CHARLES, K. '91—  
 DURVEA, M. J., Gen. '92—  
 DYER, EDMUND, J. '73-'73, K. '74-'77, S. '78-'84.  
 EATON, CYRUS H., J. '58-'59, K. '60-'61.  
 EATON, DANFORTH L., + '48-'50, E. '51-'55, Gen. '60-'69, G. R. '70-'87.  
 EDDY, CLARENCE, E. '82-'86.  
 EDDY, ZACHARY, E. '74-'86, D. '87-'91  
 EDMUNDS, JOHN S., M. '89-'89, G. R. '90-'90, D. '91—  
 ELLIOT, WILLIAM A., L. '90—  
 ELLISON, JOHN, C. '80-'81.  
 ELMER, HIRAM, + '48-'50, J. '51-'59, S. '60-'68, O. '69-'80.  
 EMMONS, JOHN, O. '66-'67, S. '68-'75.  
 EMPSON, GEORGE C., E. '85-'86, D. '87-'88, S. M. '89-'91, G. '91—  
 ESLER, WILLIAM P., Gen. '52-'54, O. '65-'66, O. '69-'74, O. '78-'80.  
 ESTABROOK, JOSEPH, S. '53-'56, J. '56-'74, O. '81—  
 EVANS, CHARLES, K. '84-'88.  
 EVARTS, NATHANIEL K., G. R. '61-'90.  
 EVARTS, REUBEN, S. '75-'78, S. '80-'82, O. '83-'83.  
 EWELL, EDWIN, O. '88-'90.  
 EWING, WILLIAM, L. '92—  
 EXCELL, WILLIAM, N. C. '89—  
 FAIRBANK, JOHN B., K. '68-'70.  
 FAIRCHILD, EDWIN H., + '44-'48.  
 FAIRFIELD, EDMUND B., N. C. '83—  
 FAIRFIELD, GEORGE D., N. C. '89—  
 FAIRFIELD, MINER W., O. '60-'61, Gen. '74-'74, E. '76-'81, M. '82-'86,  
 J. '87—  
 FALCONER, ALEXANDER, N. C. '83-'83.  
 FARNSWORTH, R. T., + '50-'50, O. '51-'52.  
 FAWSETT, JOHN, G. R. '75-'79.  
 FIELD, FLOYD C., N. C. '91—  
 FINSTER, CLARENCE, M. '78-'83, G. R. '84—  
 FISHER, JOSEPH D., G. T. '82-'84, '91—  
 FISK, DANIEL M., J. '87-'91.  
 FISKE, JOHN B., J. '55-'65, G. R. '66-'67, M. '71-'73.  
 FITZMAURICE, JOHN W., O. '68-'69, J. '70-'71, Gen. '71-'73.  
 FLEMAN, FREDERICK, G. R. '84-'84.  
 FLEMING, SAMUEL, S. '83-'85.

- FLETCHER, ADIN H., E. '56-'59, '66-'72, G. T. '73-'74, M. '75-'75, G. R. '76-'79.
- FLETCHER, RUFUS W., Gen. '75-'77, M. '82-'87.
- FLOOK, JACOB, E. '83-'86.
- FORD, FRANCIS F., K. '66-'67.
- FOSTER, GEORGE R., J. '91—
- FOSTER, GUSTAVUS L., + '45-'50, J. '51-'52, S. '53-'53, J. '54-'60.
- FOWLER, WILLIAM A., L. '84-'85.
- FOX, GARRY C., O. '64-'65, Gen. '66-'66.
- FRANKLIN, BENJAMIN, J. '75-'75.
- FRANKLIN, GEORGE M., E. '87-'88.
- FRANCIS, DAVID W., G. R. '79-'86.
- FREDENHAGEN, EDWARD A., K. '91-'91, L. '92—
- FREEBORN, JAMES G., G. R. '76-'77.
- FREELAND, SAMUEL M., E. '66-'75.
- FREY, ISAAC M., J. '83-'83.
- FRINK, LEMUEL T., Gen. '87-'89, S. '90-'91.
- FROST, DANIEL D., S. '68-'75, O. '88—
- FROST, LEWIS P., Gen. '78—
- FULLER, FRANCIS S., + '46-'48.
- FULLER, THOS. N., L. '92—
- GALE, EDMUND, K. '64-'66.
- GALE, SULLIVAN F., E. '82-'84.
- GALIGER, W. H., M. '80-'84.
- GARNETT, C. C., Gen. '85-'85.
- GAYLORD, JOSEPH T., M. '73-'79.
- GLIDDEN, N. DIMIC, K. '58-'67, O. '67-'77, E. '78-'84, Gen. '85-'88.
- GLOSSON, JOSEPH, C. '84-'87.
- GOODALE, HENRY M., G. R. '77-'78, M. '79-'83.
- GOODALE, OSEE M., S. '52-'53, Gen. '54-'67.
- GOODRICH, DARIUS N., G. T. '69-'77, '82-'84, J. '85-'87, O. '88—
- GOODWIN, HENRY M., O. '77—
- GORDON, ISAAC G., S. M. '81-'83.
- GORDON, ROBERT, S. '87—
- GRANNIS, GEORGE H., E. '77-'82, J. '83-'86.
- GRATTAN, HARVEY, Gen. '54-'68.
- GRAVES, JOSEPH S., K. '81—
- GRAY, MATTHEW S., N. C. '83-'86.
- GREGG, JAMES, G. R. '67-'74.
- GREELEY, STEPHEN S. N., G. R. '57-'62.
- GREEN, NELSON, E. '80-'86, D. '87—
- GREENE, CHESTER W., K. '90—
- GREENE, R. G., S. '57-'57.
- GRIDLEY, ALBERT L., G. T. '77-'84.
- GRIDLEY, JOHN J., J. '63-'65.
- GRIGGS, LEVERETT S., G. R. '77-'78.
- GRINNELL, EUGENE I., G. T. '91—
- GRINNELL, ORLANDO S., O. '85-'87, S. '88—
- GROVER, NATHANIEL, K. '58-'62.
- HADLEY, ANDREW J., O. '82-'84.
- HAINES, SIMEON S., G. T. '76-'77.
- HALE, LEWIS E., G. T. '78-'88.
- HALL, LUKE, O. '87-'87.
- HALL, WILLIAM, S. '61-'65, '67-'69.
- HAMILTON, HIRAM S., + '42-'50, J. '51-'61.
- HAMMOND, HENRY L., + '44-'50, G. R. '51-'54.
- HARRBRIDGE, EDWARD H., O. '91—

- HARD, J. H., G. R. '52-'56, '59-'67.  
 HARDY, SETH, + '46-'50, O. '51-'51.  
 HARRIS, SAMUEL, J. '51-'51, S. '53-'53, E. '54-'54.  
 HARRISON, MARCUS, + '42-'43.  
 HARWOOD, JAMES, Gen. '67-'67.  
 HATCH, REUBEN, O. '58-'63, G. T. '64-'72.  
 HATHAWAY, DANIEL E., J. '75-'77.  
 HAWLEY, JAMES A., J. '54-'61.  
 HAYDEN, FREDERICK S., Gen. '79-'82.  
 HAYWOOD, J. W., Gen. '90-'90.  
 HEMENWAY, SIDNEY, G. R. '51-'56.  
 HERBERT, EBENEZER, K. '85-'87, E. '88-'90., D. '91-'91.  
 HERRINGTON, ERASTUS C., G. R. '85-'90, M. '91—  
 HESS, RIDLEY J., + '46-'50, G. R. '51-'70.  
 HIBBARD, AUGUSTUS G., O. '81-'81, L. '83-'86.  
 HICKMOTT, JOHN V., Gen. '70-'74, G. R. '75-'77, S. '84-'84, K. '85—  
 HIGGINS, JONATHAN E., E. '76-'78.  
 HIGGINS, ROBERT M., L. S. '82-'87.  
 HILL, EBEN L., E. '77-'78.  
 HILL, S. N., E. '51-'54.  
 HILL, EDWARD, Gen. '87-'87.  
 HILL, TRUMAN C., K. '58-'59, '61-'64.  
 HILLS, AARON M., O. '91—  
 HINE, O. D., + '50-'50.  
 HITCHIN, GEORGE, E. '59-'60, G. R. '62-'65.  
 HOBART, L. SMITH, + '42-'50, J. '51-'55, S. '55-'63.  
 HODGES, J. H., M. '90-'90.  
 HODGES, JOHN G., O. '87-'87.  
 HODGES, JOHN C., N. C. '88-'89.  
 HOLCOMBE, GILBERT T., S. '90-'91.  
 HOLDEN, CHARLES W., O. '90—  
 HOLLIDAY, HENRY M., Gen. '72-'75, N. C. '78-'80, G. R. '80-'88.  
 HOLLINSHED, WILLIAM, E. '86-'89.  
 HOLMES, THOMAS, J. '79—  
 HOLMES, WILLIAM, O. '51-'52.  
 HOLWAY, JOHN, N. C. '78-'78.  
 HOLT, JOSEPH W., S. M. '85-'89.  
 HOOKE, THEODORE, Gen. '85-'85, Sag. '86-'86.  
 HOSFORD, ORAMEL, O. '58—  
 HOSKIN, BENJAMIN S., G. R. '84-'84.  
 HOTCHKISS, WILLIAM P., + '45-'46.  
 HOUGH, JESSE W., J. '68-'73, '80—  
 HOUSTON, ROBERT, C. '91—  
 HOVENDEN, ROBERT, J. '69-'72, G. R. '73-'77, E. '80—  
 HOWELL, JAMES, J. '55-'56.  
 HOYT, JAMES S., E. '60-'80.  
 HUBBELL, HENRY L., J. '71-'80.  
 HUGHES, ISAAC C., M. '79-'81.  
 HULLINGER, FRANK W., S. '80-'82.  
 HUMFREYS, JOHN, S. '81-'90.  
 HUMPHREY, ROBERT, K. '89—  
 HUNT, OZRO N., K. '81-'84, '88-'89.  
 HUNT, LEWIS M., J. '71-'74, K. '75-'79.  
 HUNT, WARD I., Gen. '73-'74, E. '76—  
 HUNTER, BENJAMIN, Sag. '88—  
 HUNTER, WILLIAM C., G. '89-'89.  
 HURD, FAYETTE, O. '65-'65, E. '66-'68, Gen. '79-'87, O. '88—  
 HURD, PHILO R., + '50-'50, E. '51-'86, D. '87—  
 HURLBUT, HENRY C., G. R. '84-'86, N. C. '87-'88, K. '89—

- HUSTED, JOHN T., K. '70-'71, S. '72-'80, L. '81-'82, Gen. '83-'85, G. R. '86—  
 HYDE, HARVEY, + '42-'50, E. '51-'54.  
 HYDE, SILAS S., S. '56-'67, J. '68-'69.  
 HYSLOP, JAMES, O. '90-'90, C. '91—  
 INGERSOLL, ERASTUS P., + '43-'46.  
 IRELAND, EBENEZER, E. '80-'84.  
 JACKMAN, GEORGE W., G. R. '87-'89.  
 JACKSON, JOHN, K. '66-'68.  
 JAMES, WILLIAM A., O. '80-'85.  
 JAMES, W. H., S. '92—  
 JEFFERIES, JOHN, M. '83-'86.  
 JEFFERS, DEODATE, K. '52-'52, '55-'59, '87—  
 JENKINSON, HENRY S., E. '83-'85.  
 JEROME, THEODORE C., N. C. '82-'82.  
 JEWELL, J., Gen. '51-'51.  
 JOHNSON, ORRIN H., L. '86-'87.  
 JONES, CHARLES, K. '59-'61.  
 JONES, IRA B., N. C. '74-'77, G. R. '78—  
 JONES, JOHN, Gen. '84-'85.  
 JONES, MORGAN P., E. '85-'86, Gen. '87-'88.  
 JONES, LUCIAN H., J. '57-'57, K. '58-'62, O. '62-'63.  
 JONES, THOMAS, + '42-'50, G. R. '51-'52, K. '52-'77, E. '78-'86.  
 JONES, THOMAS W., K. '58-'62, O. '63-'63, K. '64-'64, '67-'74.  
 JONES, WILLIAM, M. '84-'85, J. '86-'86.  
 JUDD, HENDERSON, S. '64-'65.  
 JUDSON, SYLVANUS M., E. '57-'78.  
 KALEY, JOHN A., G. R. '82-'85, J. '86-'87, Gen. '88—  
 KANAGY, JOSIAH J., C. '87—  
 KAYE, JOHN B., N. C. '84-'89.  
 KEAYS, CHARLES H., E. '83-'83, M. '84-'86.  
 KÆN, LYMAN S., O. '89-'89, S. '90—  
 KEDZIE, ADAM S., K. '50-'54, S. '56-'67, J. '68-'73, K. '74-'81, M. '82—  
 KEIGHTLEY, JOSEPH, L. '86-'87, K. '88-'90, E. '91—  
 KELLAR, LEWIS H., K. '87-'89.  
 KELLOGG, CHARLES, + '45-'50, E. '51-'54.  
 KELLOGG, JOSEPH F., Gen. '86-'87, M. '89—  
 KELLOGG, WILFRED M., Gen. '77-'87.  
 KELSEY, EDMUND D., E. '82-'85.  
 KELSEY, MEAD A., M. '89-'91.  
 KELSEY, LYSANDER, S. '80-'89.  
 KENT, WILLIAM, J. '55-'56.  
 KERNS, HERBERT A., N. C. '90—  
 KETCHAM, HENRY, Gen. '89-'89.  
 KEYES, RUSSELL M., N. C. '83—  
 KIDDER, JAMES W., K. '59-'63.  
 KIDDER, JOHN S., + '48-'51, O. '52-'64, K. '65-'67, G. R. '68-'69, E. '70-'75,  
 M. '76-'77, K. '78—  
 KIDDER, JOHN W., G. R. '63-'71.  
 KILBORN, WILLIAM, N. C. '89-'89.  
 KING, BERIAH, J. '57-'59.  
 KING, WALTER D., Gen. '82-'85, Sag. '86—  
 KIRKLAND, ELIAS E., G. T. '65-'77, '87—  
 KIRKPATRICK, DAVID M., J. '89—  
 KITCHEL, HARVEY D., + '49-'50, E. '51-'64, '78-'86, D. '87—  
 KNAPEN, MASON, + '44-'46, K. '53-'56.  
 KNODELL, JAMES R., J. '89-'91, L. S. '92—



- LADD, HORATIO O., O. '68-'69, E. '70-'75.  
 LAIRD, ROBERT, + '46-'52.  
 LAMPHEAR, NATHANIEL D., J. '77-'77, K. '78-'84.  
 LEE, LUCIUS O., Gen. '76—  
 LEWIS, DANIEL M., K. '88-'89.  
 LEWIS, ELISHA M., S. '62-'73, J. '76-'76.  
 LEWIS, JACOB H., Sag. '91—  
 LEWIS, JOHN, D. '92—  
 LEWIS, RICHARD, G. R. '75-'75, M. '77-'85, Gen. '86-'87, M. '88—  
 LEWIS, WILLIAM S., G. T. '66-'79.  
 LIGGETT, JAMES D., E. '78-'86, D. '87—  
 LILLIE, ISAAC B., S. M. '87-'91.  
 LINCOLN, GEORGE E., Gen. '82-'88, J. '89—  
 LINK, FREDERICK W., Sag. '88-'89.  
 LINKLETTER, ELIHU, G. T. '77—  
 LIVERMORE, ALBERT, S. M. '81-'83, O. '84-'85.  
 LOBA, JEAN F., O. '85-'87.  
 LOCKWOOD, CLARK, + '43-'51.  
 LLOYD, GEORGE, G. R. '85-'86, G. T. '87-'90.  
 LONG, SAMUEL A., K. '89—  
 LOOMIS, ELIHU, E. '83-'85.  
 LORD, T. E., O. '53-'55.  
 LOVE, WILLIAM DeLOSS, Gen. '72-'78.  
 LOWRY, MARTIN, E. '82-'83.  
 LUCAS, HAZAEL, E. '51-'55, K. '57-'59, G. R. '62-'63, M. '64-'65, '67-'67,  
 Gen. '68-'72.  
 LUKE, ALBERT A., S. '91-'91.  
 LUDWIG, CASIMER B., Gen. '79-'81.  
 LYLE, WILLIAM W., Gen. '82-'85, Sag. '86—  
 LYON, J. MONROE, Gen. '80-'89, Sag. '90-'91.  
 MCCLELLAND, PAGE F., N. C. '73-'75, G. T. '76-'77, C. '78—  
 MCCONNOUGHNEY, AUSTIN N., O. '82—  
 MCCracken, WILLIAM, Gen. '82-'82, N. C. '83-'85.  
 MCCUNN, DRUMMOND, L. '83-'84.  
 McDOWELL, EBENEZER, + '42-'46.  
 MCFARLAND, MOSES Q., K. '68-'70, O. '71-'74, J. '75-'80.  
 MCGREGOR, JOHN, G. R. '84-'84, S. M. '85—  
 MCINTYRE, CHARLES C., Gen. '66-'68, E. '69-'71.  
 MCINTYRE, HECTOR A., G. R. '89—  
 MCKAY, JAMES A., K. '58-'61, G. R. '62-'77, C. '78-'79.  
 MCKEEVER, ISAAC W., K. '82-'86, N. C. '87—  
 MCKINNEY, SILAS, G. R. '72-'75.  
 McLAIN, JOSHUA M., G. T. '63-'64, G. R. '65-'69.  
 McNAIR, DAVID C., E. '81-'84.  
 McQARRILL, N. P., L. S. '92—  
 MACHIN, CHARLES, E. '68-'72.  
 MACLEAN, WILLIAM, L. '90—  
 MAGEE, C. A., E. '53-'54.  
 MAHAN, ASA, J. '56-'57, S. '59-'85, '87-'88.  
 MAILE, JOHN, O. '72-'76.  
 MAILE, JOHN L., G. T. '74-'76, J. '77-'78, G. R. '79-'82.  
 MALLORY, CHARLES W., O. '87-'90.  
 MANNHARDT, ERNST G. L., D. '91—  
 MANNING, S. N., G. R. '52-'53.  
 MARSHALL, HENRY, Gen. '89—  
 MARSH, CHARLES A., C. '81-'83.  
 MARSH, HENRY, S. '75-'77, O. '78-'80, L. '81—

- MARTIN, JOEL, S. '91—  
 MARTIN, JOSEPHUS, S. '53-'55.  
 MARTIN, MOSES M., K. '82—  
 MARTIN, ROBERT, O. '91—  
 MARTLING, JAMES A., Gen. '57-'58.  
 MASON, JOHN R., S. '88-'89, G. R. '92—  
 MASON, STEPHEN, + '43-'50, O. '51-'70.  
 MATHER, WILLIAM L., J. '56-'57.  
 MATTOON, GERSHOM, + '45-'46.  
 MERCER, HENRY W., Gen. '84-'86.  
 MERRIAM, ALEXANDER R., G. R. '85—  
 MERRILL, GEORGE R., S. '73-'76.  
 MESSMER, WILLIAM S., S. '69-'70.  
 METCALF, ARTHUR, G. T. '88-'89.  
 MEYERS, JOHN C., G. R. '60-'60.  
 MILES, GEORGE H., K. '60-'61, '63-'67.  
 MILLAR, WILLIAM H., Gen. '88—  
 MILLARD, JOSEPH D., Gen. '63-'64, O. '65-'66, '69-'71, G. T. '72—  
 MILLARD, WATSON B., E. '87—  
 MILLARD, NORMAN A., K. '72-'74.  
 MILLER, DANIEL, G. T. '69-'90.  
 MILLER, ELISHA W., N. C. '74-'74, G. R. '75-'76, N. C. '77-'82, S. '83-'85,  
 N. C. '86-'91, O. '92—  
 MILLER, WILLIAM H., C. '85-'87.  
 MILLS, HENRY, K. '65-'68.  
 MILNE, GEORGE, L. '92—  
 MILTON, GEORGE R., K. '81-'83.  
 MITCHELL, JOHN C., M. '82-'84.  
 MITCHELL, J. LEE, N. C. '88-'90.  
 MITCHELL, WILLIAM, K. '86-'86, '88-'88, D. '89—  
 MONROE, BENJAMIN F., K. '50-'54, '68-'72.  
 MONTEITH, JOHN, JR., J. '61-'62.  
 MOONEY, WILLIAM, Gen. '77-'78.  
 MOORE, BENJAMIN, G. R. '76-'79, '81-'88, Gen. '89-'89, G. R. '90—  
 MOORE, D., K. '72-'74.  
 MOORE, GAINER P., D. '90—  
 MORGAN, H. H., E. '50-'51, K. '65-'67, O. '66-'66.  
 MORLEY, JOHN, N. C. '82-'85.  
 MORRIS, SAMUEL T., J. '91—  
 MORRISON, NATHAN J., E. '58-'61, O. '62-'73.  
 MORSE, DAVID S., K. '58-'71.  
 MORSE, HENRY C., O. '50-'90.  
 MORTON, JOSEPHUS, + '45-'50, J. '51-'53.  
 MULDER, WILLIAM, Gen. '68-'76, J. '77-'82.  
 MULLENBECK, B., G. R. '75-'75.  
 MURRAY, OLIVER E., O. '80-'83.  
 MYERS, JOHN C., K. '61-'66.  
  
 NALL, JAMES, E. '51-'54, '59-'79.  
 NEERKEN, NICHOLAS, M. '77-'77.  
 NEWBERRY, CHARLES B., S. M. '84-'84.  
 NEWTON, WILLIAM, S. '92—  
 NICHOLS, H. ALLEN, E. '91—  
 NICHOL, JOHN, N. C. '85-'90.  
 NIELD, THOMAS, K. '75-'77, C. '78-'82.  
 NOBLE, FRANKLIN, Gen. '84-'85, Sag. '86-'89, G. R. '90—  
 NORRIS, AUSTIN H., N. C. '73-'80, G. R. '81-'82, E. '83-'83, M. '84-'87,  
 Gen. '88—

- NORTH, WILLIAM C., O. '89—  
 NORTON, SMITH, O. '65-'65, K. '66-'66, '68-'68.  
 NOYES, SELAH W., S. '71-'72, '74-'81, G. T. '85-'87.  
 NUTTING, JOHN K., E. '85-'85.  
 NUTTING, RUFUS, + '46-'46, J. '57-'74.  
 OLDS, FRANK B., O. '78-'80.  
 OLNEY, EUGENE C., G. R. '75-'77.  
 OSBORNE, WILLIAM H., K. '54-'62, J. '70-'76, Gen. '77-'82, G. R. '83-'85.  
 OTIS, JONATHAN T., G. R. '78-'79, L. '80-'82.  
 OTIS, NORMAN L., G. R. '72-'83, L. '92—  
 OVERHEISER, GEORGE C., + '50-'50, K. '54-'55.  
 PADDOCK, EDWARD A., K. '74-'79.  
 PAGE, FREDERICK, S. '87-'88.  
 PALMER, SEWARD L., L. '80-'81, C. '81-'83.  
 PARK, JASON, + '42-'46.  
 PARKER, ELIPHALET, + '46-'48.  
 PARKER, CHARLES, N. C. '75-'79, L. '80-'87.  
 PARKER, H. O., D. '91—  
 PARKER, HANCE H., N. C. '87-'88, L. '89-'89, N. C. '90-'90.  
 PARKER, J. HOMER, E. '76-'77, Gen. '78-'79.  
 PARKER, ORSON, + '45-'50, Gen. '51-'57, '69-'75.  
 PARKER, ROSWELL, + '47-'50, S. '51-'76.  
 PARKER, THOMAS, G. R. '84-'85, M. '86-'90, G. R. '91—  
 PARMELEE, J. B., G. R. '65-'66, J. '69-'71.  
 PARREY, PETER B., K. '68-'85.  
 PARSONS, BENJAMIN, G. R. '70-'74.  
 PARSONS, ROBERT, E. '73-'86, D. '87—  
 PASCO, M. K., Gen. '73-'75.  
 PATCHIN, JOHN, J. '51-'64, Gen. '65-'68, J. '81-'90, S. '91—  
 PATTISON, WALTON, K. '61-'65.  
 PATTON, JAMES L., G. R. '67-'79, L. '80-'89.  
 PEARCE, THOMAS G., O. '79-'80.  
 PEART, JOSEPH, J. '60-'60.  
 PEEBLES, ARTHUR B., L. '91—  
 PENFIELD, HOMER, S. '62-'67.  
 PERRY, CHARLES A., E. '83-'86.  
 PERRY, PETER W., K. '83-'88.  
 PIERCE, JOHN DAVIS, + '43-'50, O. '51-'55, J. '56-'81.  
 PETTITT, JOHN, G. T. '69-'78.  
 PHILLIPS, SAMUEL, J. '61-'65, '67-'67, O. '68-'74, E. '75-'85.  
 PLACE, OLNEY, S. '71-'71.  
 PLASS, NORMAN, D. '88-'89.  
 PLATT, LESTER B., Gen. '81—  
 PLATT, WILLIAM, + '48-'50, Gen. '51-'54, E. '55-'60, J. '73-'75  
 POLLARD, GEORGE A., K. '71-'72, G. R. '73—  
 PORTER, MICHAEL M., O. '53-'57, J. '57-'59.  
 PORTER, SAMUEL, E. '73-'77.  
 PORTER, SAMUEL F., K. '81-'81.  
 PORTER, T. ARTHUR, C. '80-'85, N. C. '86-'89.  
 POVEY, JESSE, E. '89-'89, D. '90—  
 PRATT, ALMON B., Gen. '52-'74.  
 PRESTON, J. P., K. '74-'76.  
 PRESTON, WILLIAM F., O. '92—  
 PROVAN, JAMES, G. R. '92—  
 PRUDDEN, THEODORE P., Gen. '75-'80, L. '83-'86.  
 PUDDFOOT, WILLIAM G., M. '80-'82, G. R. '83-'83, S. M. '84-'84, G. T. '85—  
 PUTNAM, HOLDEN A., S. '87-'91, J. '92—

QUAIFE, ROBERT, Gen. '85-'86.

RADFORD, WALTER, S. '84-'86.

RAYMOND, EDWARD N., M. '67-'67, G. R. '70-'71.

READ, HERBERT A., E. '54-'59, O. '62-'78.

REDEOFF, RICHARD, G. T. '74-'77, G. R. '78-'79, G. T. '81—

REED, LEVI, M. '70-'72.

REILLY, J. EDWARD, J. '89-'89.

REITER, DAVID H., K. '84-'88, C. '89-'89, K. '90—

REITZEL, JOHN R., Gen. '91—

REYNOLDS, R., G. R. '50-'54.

RICE, ENOS H., + '47-'50, J. '51-'55, K. '62-'65.

RICHARDS, JONATHAN E., Gen. '77-'88.

ROBERTS, WILLIAM G., J. '78-'83, E. '86-'87, S. '88-'90, K. '91—

ROBERTS, JOHN B., G. T. '83—

ROBERTSON, ANGUS A., K. '81-'82.

ROBINSON, JAMES M., D. '88—

ROBINSON, HARVEY P., G. R. '86-'87.

ROBINSON, ROBERT, J. '53-'54.

ROBINSON, THOMAS, O. '90—

ROBLEE, HENRY S., J. '90-'90, O. '91—

ROBSON, WILLIAM W., O. '59-'59, E. '61-'61, O. '62-'64.

ROOT, HENRY, G. R. '50-'54.

ROOD, JOHN S., S. '88-'88, C. '89—

ROSE, EDWIN, Gen. '83-'83.

ROSE, WILLIAM F., O. '65-'78.

ROSEBORO, S. R., G. R. '79-'80, O. '81-'81.

ROSS, A. HASTINGS, E. '77—

ROSS, WILLIAM H., K. '92—

ROWE, AARON, K. '52-'65.

ROYCE, L. R., J. '75-'75.

RUGGLES, ISAAC W., + '43-'48

RUSSELL, FRANK, K. '74-'74.

RUSSELL, WILLIAM P., E. '50-'80.

RUTTER, PETER J., C. '84-'84.

RYDER, WILLIAM H., J. '78-'90.

SAILOR, JOHN R., K. '79-'79, '81-'83, G. R. '84—

SANDERSON, ALONZO, Gen. '60-'65, S. '76-'78.

SANDERSON, JOHN P., Gen. '78-'81, K. '82-'84, E. '85-'86, D. '87—

SARGENT, BENJAMIN F., G. R. '80-'90.

SAVAGE, JOHN R., S. '68-'71, G. R. '72-'80.

SAVAGE, JOHN W., L. S. '85—

SCHERMERHORN, PETER, E. '85-'89, D. '90—

SCOTFORD, HENRY E., Gen. '79-'80.

SCOTFORD, JOHN, Gen. '51-'56, K. '57-'62, O. '62-'64, '68-'71.

SCOTT, ENOS B., G. T. '83—

SCURR, WILLIAM, S. M. '84-'85, E. '86-'89.

SCURR, WILLIAM R., S. '90—

SEAVER, CHARLES H., M. '78-'80, G. R. '91—

SEAVER, WILLIAM R., G. R. '69-'72, M. '73-'80, '82-'82, G. T. '84-'85,  
E. '86-'86, D. '87—

SEIBERT, ALBERT E., S. '91—

SELLEN, CALVIN, Sag. '86-'86.

SESSIONS, SAMUEL, + '48-'49, O. '55-'57, G. R. '58-'63, O. '65-'67, Gen. '68-'83.

SHANNON, WILLIAM H., Gen. '87-'89, J. '90—

SHANTERS, J. ALLEN, M. '92-'92.

SHAPLEY, NELSON, S. '55-'58.

SHARP, JOHN, N. C. '90—

- SHATTUCK, CALVIN S., S. '80-'85, E. '86-'88.  
 SHAW, EDWIN S., G. T. '91—  
 SHAW, EDWIN W., K. '55-'55, E. '57-'57, S. '58-'65, J. '66-'74, G. R. '78-'80,  
 Gen. '81-'84, G. R. '85—  
 SHAW, LUTHER, + '43-'50, E. '51-'63.  
 SHEAR, CHARLES B., Gen. '80-'80, G. R. '86-'90, K. '91-'91.  
 SHEARER, HERMAN A., G. '90-'91.  
 SHELDON, STEWART, Gen. '69-'73.  
 SHEPHERD, E. S., + '50-'50.  
 SHOOP, DARIUS R., O. '72-'75.  
 SHULTS, JACOB D., S. '79-'90.  
 SIDEBOTHAM, WILLIAM, E. '85-'85, O. '86-'88.  
 SIKES, L. E., G. R. '62-'62, '64-'64, '70-'70.  
 SILLENCE, WILLIAM E., N. C. '81-'86.  
 SKENTELBURY, WILLIAM H., O. '77-'80, K. '80—  
 SLYTER, S. S., G. R. '75-'79.  
 SMITH, ALLEN, K. '60-'60.  
 SMITH, EDWARD S., K. '87-'88.  
 SMITH, EMERSON F., G. T. '76-'77.  
 SMITH, GEORGE N., G. R. '51-'52, G. T. '63-'71.  
 SMITH, HENRY H., N. C. '81-'82, K. '83-'86, M. '87-'89, S. '90—  
 SMITH, J. E., M. '88-'88, G. R. '92—  
 SMITH, J. MALCOLM, G. R. '75-'80, G. T. '81-'84, O. '85-'86.  
 SMITH, J. MORGAN, G. R. '65-'83.  
 SMITH, JOSEPH W., + '42-'42, O. '54-'57.  
 SMITH, MOSES, J. '74-'79, E. '80-'86, D. '87-'89.  
 SMITH, SILAS L., O. '88-'89, E. '90—  
 SMITH, WILLIAM C., Gen. '59-'65.  
 SMITH, WILLIAM J., M. '83-'89.  
 SMITS, BASTIAN, K. '89—  
 SNIDER, SOLOMON, N. C. '76-'79.  
 SNYDER, HENRY C., M. '89-'89, K. '90—  
 SPELMAN, LEVI P., E. '60-'66, G. R. '67-'79, K. '80-'85, N. C. '86-'88,  
 O. '89-'91.  
 SPOONER, CHARLES, G. R. '56-'66, E. '67-'69, O. '76-'89, K. '90—  
 SPOOR, ORANGE H., O. '62-'72, G. T. '73-'76, K. '77-'81, O. '82-'84, '86-'87.  
 SPROLE, WILLIAM T., E. '76-'78.  
 STAPLETON, ROBERT, Gen. '84-'86, E. '87-'89.  
 STEPHENS, FREDERICK, M. '90—  
 STERLING, GEORGE, G. R. '75-'75.  
 STEVENS, CHARLES H., Gen. '82-'85.  
 STEVENSON, JOHN R., K. '57-'59, O. '60-'71, S. '72-'73.  
 STILWELL, GEORGE W., C. '90—  
 STONE, EDWARD P., E. '82—  
 STOUT, WILLIAM D., S. '77-'84.  
 STILES, EDMUND R., L. S. '80-'80.  
 STOWE, TIMOTHY, K. '59-'60.  
 STOWELL, ALEXANDER D., M. '72-'74.  
 STREETER, SERENO W., O. '61-'71.  
 STRICKLAND, E. F., K. '67-'69.  
 STRICKLAND, GEORGE D., C. '89—  
 STRICKLAND, W. E., E. '67-'68.  
 STRONG, DWIGHT A., Gen. '79-'79, E. '92—  
 STRONG, GUY C., G. R. '57-'63, J. '65-'65, O. '66-'66.  
 ST. CLAIR, ALANSON, G. R. '59-'63, M. '64-'77.  
 ST. JOHN, JOSEPH, E. '79-'81.  
 SUTHERLAND, JOHN M., S. '88—  
 SUTHERLAND, WILLIAM B., M. '79-'79.  
 SWING, ALBERT T., D. '89—

- TAFT, JAY N., L. '91—  
 TAGGART, CHARLES E., S. M. '86-'91.  
 TAYLOR, CHARLES J., Gen. '92—  
 TAYLOR, CHARLES L., O. '87-'91.  
 TAYLOR, EDWARD, K. '58-'63.  
 TAYLOR, JAMES, + '45-'48.  
 TAYLOR, JAMES F., J. '61-'67, K. '69—  
 TAYLOR, PRESTON, J. '55-'55, K. '57-'57.  
 TAYLOR, RAYNESFORD, G. R. '79-'83.  
 TAYLOR, SAMUEL, K. '87-'90, Gen. '91—  
 TEMPLE, CHARLES, O. '55-'61, K. '62—  
 TEN EYCK, ELWIN, C. '90-'90, G. T. '91—  
 THOMAS, JOHN A., E. '88-'89.  
 THOMAS, LEWIS J., N. C. '84-'85.  
 THOMAS, OZRO A., G. T. '66-'67.  
 THOMAS, WILLIAM H., G. R. '78-'79, K. '80-'80  
 THOMPSON, GEORGE, G. R. '62-'62, G. T. '63-'79.  
 THOMPSON, J. CHARLES, Gen. '75-'79.  
 THOMPSON, OREN C., + '43-'50, E. '51-'86, D. '87-'90.  
 THOMPSON, R. M., C. '78-'78.  
 THURSTON, OAKLEY B., Sag. '86-'87, J. '88—  
 TICHNOR, CHARLES H., N. C. '88-'89, Gen. '90—  
 TINGLEY, MARSHALL, S. '58-'60.  
 TODD, HENRY A., M. '89-'91.  
 TORNES, ISAAC N., K. '80-'82.  
 TORBET, ALBERT, Gen. '89-'89, L. S. '90-'90, Gen. '91-'91.  
 TOWLER, THOMAS, J. '70-'73, K. '74-'76, M. '77-'79.  
 TRUMAN, DANIEL, M. '91—  
 TUCK, MARK W., G. R. '84-'84, C. '86-'88, Sag. '89—  
 TUTHILL, GEORGE M., E. '52-'65, Gen. '68-'82.  
 TUTTLE, CHARLES F., C. '86-'87, N. C. '88-'89, S. M. '90—  
 TYLER, HENRY F., K. '88—  
  
 UNDERHILL, H. M., G. R. '92—  
 UNDERHILL, WILLIAM H., Gen. '91-'91.  
 UPDYKE, S. GOULD, S. '74-'75, M. '76-'77, K. '78-'80.  
 UPTON, AUGUSTUS G., E. '80-'80.  
 UTLEY, WELLS H., E. '77-'79.  
 UTTERWICK, HENRY, G. R. '80-'90.  
  
 VAN AUKEN, ABRAHAM, C. '80-'86.  
 VAN AUKEN, ABRAHAM A., O. '87—  
 VAN AUKEN, CHAUNCEY F., K. '82-'83, C. '84—  
 VAN AUKEN, HELMAS H., O. '65-'67, E. '68-'73, K. '74-'77, J. '78-'85, Sag. '86—  
 VAN AUKEN, JOHN C., S. M. '86-'91.  
 VAN ANTWERP, JOHN, S. '72-'72, M. '73-'74, S. '76-'85, Sag. '86-'88, K. '89—  
 VAN CAMP, ALBERT J., C. '84-'84, N. C. '85-'86, Sag. '87-'89, K. '90—  
 VAN FRANK, P. R., M. '64-'64.  
 VAN OMMEREN, HENDRICK, Gen. '90—  
 VAN WAGNER, JAMES M., + '49-'50, O. '51-'54, G. R. '83-'84.  
 VERNEY, JAMES, O. '69-'86.  
 VETTER, JOHN, G. T. '63-'73.  
 VINCENT, JAMES, E. '60-'62.  
 VIVERS, R., K. '52-'52.  
 VIVIAN, RICHARD, E. '85-'89, M. '90-'91, G. R. '92—  
 VROMAN, JOSEPH P., Gen. '70-'70.  
  
 WAIN, GEORGE A., G. R. '92—

- WALDO, LEVI F., K. '62-'65, G. R. '66-'68, M. '74-'75, G. T. '76-'78, G. R. '79-'83, M. '84-'88, N. C. '89—  
 WALDRON, GEORGE B., K. '91—  
 WALKER, GEORGE W., G. R. '63-'63.  
 WALKER, JAMES B., G. T. '65-'68.  
 WALKER, JOHN T., G. R. '90-'91.  
 WALL, ARTHUR A., S. '85-'85, Gen. '86-'86, Sag. '87-'89.  
 WALLACE, GEORGE R., Sag. '91—  
 WALLACE, M. H., D. '92—  
 WALLACE, ROBERT W., E. '82-'86, D. '87-'87.  
 WARBURTON, CHARLES S., S. '73-'74.  
 WARNER, PLINY F., M. '73-'74.  
 WARNER, SAMUEL, S. '87-'89.  
 WARNER, THEODORE H., C. '91—  
 WARREN, JOY M., E. '89—  
 WARREN, LEROY, G. T. '63-'70, M. '71-'79, L. '81—  
 WARREN, WATERS, K. '59-'87.  
 WASHBURN, GEORGE Y., L. S. '90—  
 WASTELL, WILLIAM P., E. '55-'55, '70—  
 WATERBURY, TALMADGE, + '49-'50, E. '51-'67.  
 WATERMAN, ALFRED T., O. '78-'78, Gen. '79-'86, C. '87-'87, Gen. '88—  
 WATERMAN, WILLIAM A., K. '87—  
 WATERS, GEORGE F., L. S. '87-'88.  
 WATERS, OTIS B., G. T. '68-'74, N. C. '75-'81, L. '82-'82, J. '83-'85, G. T. '86—  
 WATTS, JAMES, M. '75-'76, K. '77-'79, M. '80-'80, J. '81-'82, L. '83-'84, M. '91—  
 WEBSTER, ASHER C., E. '87-'89, K. '90—  
 WELLINGTON, FREDERICK, G. R. '92—  
 WELLS, JOHN A., E. '88-'89.  
 WELLS, J. D., S. '79-'82.  
 WELLS, SPENCER R., S. '68-'78.  
 WESTLAKE, CASSIUS M., N. C. '90—  
 WESTON, GEORGE D., G. '90-'91.  
 WHALLEY, JOHN, E. '84-'86, G. R. '87-'89, C. '90-'91, M. '92—  
 WHEELOCK, LEVI, G. R. '59-'61.  
 WHITE, FRANK N., L. S. '82-'87.  
 WHITE, JAMES S., O. '64-'73.  
 WHITNEY, ELKANAH, E. '56-'60, '62-'62.  
 WHYTE, GEORGE M., Sag. '90-'91, Gen. '92—  
 WIGHT, AMBROSE S., K. '84-'84.  
 WIGHT, CHARLES A., O. '86-'87.  
 WILCOX, WARREN P., C. '84-'87, G. R. '88—  
 WILDER, ERVIN, Gen. '62-'68, '78-'80.  
 WILLIAMS, GEORGE, S. '71-'71, J. '72-'75, S. '76-'78.  
 WILLIAMS, HORACE R., E. '65-'80, O. '82-'86, S. '87—  
 WILLIAMS, RICHARD J., E. '61-'61, J. '62-'66, S. '68-'69.  
 WILLIAMS, J. M., + '46-'46.  
 WILLIAMS, J. H., K. '76-'80.  
 WILLIAMS, WOLCOTT B., O. '54—  
 WILLSON, THEODORE B., N. C. '80-'82, M. '86-'91.  
 WILSON, GEORGE E., S. '78-'84, '88-'88.  
 WILSON, GEORGE H., Gen. '83-'89.  
 WINSLOW, EDMUND C., K. '82-'83.  
 WIRT, DAVID, K. '59-'60, G. R. '61-'65, E. '66-'66, K. '67-'70.  
 WITHAM, LEMI A., Gen. '90-'91, M. '92.  
 WOOD, CLARK C., S. '85-'88, O. '89-'89, K. '90-'90.  
 WOOD, FREDERICK C., O. '81-'85, Gen. '86-'89, C. '90—  
 WOOD, L. MORGAN, D. '91—  
 WOOD, MELVIN C., K. '86-'87, N. C. '88-'88.

- WOLCOTT, WILLIAM, S. '51-'60, K. '61 '66, S. '69-'70.  
 WOODBURY, FRANK P., O. '65-'67, Gen. '68-'70.  
 WOODMANSEE, WILLIAM, M. '72-'72, G. R. '73-'73, Gen. '74-'76, E. '79-'84,  
 K. '85-'86, S. '87-'87, Sag. '88-'89.  
 WOODRUFF, ALFRED E., K. '87-'90.  
 WOODS, ABEL S., K. '79-'82.  
 WOODS, JAMES, K. '77-'79.  
 WOODWORTH, RICHARD, S. '76-'82, J. '88-'90.  
 WORDEN, JESSE A. S., N. C. '74-'76, G. R. '77-'82, L. '83-'88, G. T. '89-'89,  
 G. R. '90—  
 WARDWELL, G., K. '54-'54.  
 WORTHINGTON, ALBERT, + '45-'45.  
 WORTHINGTON, SAMUEL A., + '44-'44.  
 WRENCH, RICHARD, C. '85-'85, S. '86-'87.  
 WRIGLEY, FRANCIS, M. '82-'83.  
 WRIGHT, MALAN H., E. '83—  
 WRIGHT, NEWELL S., K. '80-'84, E. '86-'86, D. '87—  
 YARROW, WILLIAM H., Sag. '91—  
 YONKER, WILTO R., N. C. '91-'91, G. T. '92—  
 YORK, FREDERICK E., E. '89-'91, N. C. '92—  
 YOUNG, JOHN W., C. '79-'81.



## ACTION OF THE STATE ASSOCIATION

UPON A LARGE NUMBER AND VARIETY OF QUESTIONS—RELIGIOUS, PHILANTHROPIC AND POLITICAL—DURING THE FIRST FIFTY YEARS OF ITS EXISTENCE. COMPILED FROM THE MINUTES.

### ON THE STATE OF THE COUNTRY.

[Minutes of 1861, pp. 20, 22.]

WHEREAS, God has ordained and made use of civil government as a principal instrumentality to form among men a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to all mankind; and

WHEREAS, Obedience and fidelity to civil government in the exercise of its proper functions for the attainment of its proper ends is enjoined in the Scriptures as well as by the supreme law of the land, as one of the highest and most sacred of all duties; and

WHEREAS, On the contrary, disobedience and disloyalty to such government are held by the same authorities—the Divine equally with the human—to be resistance to the ordinance of God as well as treason against the State, and justly punishable by the infliction of extreme penalties; and

WHEREAS, We fully believe, on the authority of the Old and New Testaments, that the government of these United States exists by Divine appointment, and from history and experience that, all things considered, it is better adapted to the character and wants of the people than any other ever established; therefore

*Resolved*, That forcible resistance to civil government is justifiable only when it shall, by a course of abuses and usurpations, evince a fixed design to subvert the true ends of its existence, and to defeat the beneficent purposes and interests aforesaid, and that in no case should revolutionary resistance be resorted to except as a final necessity.

*Resolved*, That the present hostile demonstrations against the Federal powers is not only wholly unjustifiable and without palliation, but on the contrary is resistance to the ordinance of God, and downright treason in its most aggravated form against the government of the United States.

*Resolved*, That, in the present crisis of our national affairs, it is the duty of all good citizens and the imperious dictate of Christian pat-

riotism to stand by the government of our common country and to uphold the supremacy of its laws.

*Resolved*, That this Association recommend to all ministers of the gospel to publicly instruct their respective congregations as to the distinctive character of this great uprising on the part of the rebellious States, and also as to their relations as Christian patriots to the Federal Government, and especially as to the duties resting on them in this hour of peril.

*Resolved*, That in the prompt and generous oblivion of all minor questions of party by the people of the free States, so very remarkable, and never before witnessed in the history of the Government, and their coalescence and mutual coöperation in this awful crisis in behalf of liberty and constitutional law, we gratefully and reverently recognize the hand of the God of our fathers, and accept its interposition as the guarantee that He who planted will yet preserve us as a nation, purified by trials and better fitted to work together under Him in His great plan and movement for unfolding and perfecting the total resources of the country, the moral and intellectual energies of the people, and carrying forward the whole commonwealth and the different individuals composing it to the true and ultimate ends of being.

[Minutes of 1862, p. 10.]

*Resolved*, That having been a proud, arrogant and God-forgetting nation, we are justly scourged, and it becomes us to humble ourselves before Him who in the midst of deserved wrath remembers mercy.

*Resolved*, That we are grateful to God for the prospect of a speedy suppression of this unrighteous rebellion, for the removal of slavery from the District of Columbia, and for the passage by Congress of the resolution whereby the Government is pledged to help those States who may be disposed to help themselves by inaugurating measures for the removal of the incubus upon their truest prosperity.

*Resolved*, That the war should be vigorously prosecuted until traitors are brought to an unconditional surrender, and that we desire no peace until it can come in truth and righteousness.

*Resolved*, That it is cruel to our soldiers to compel them to labors in the heats of the South from which they can be spared, and that therefore all possible aid should be drawn from the "contrabands" to relieve them from such labors.

*Resolved*, That our prayer is that, in God's good time and way, the efforts to perpetuate and widen the system of oppression may be overruled to its complete and eternal extinction.

[Minutes of 1863, pp. 12, 13.]

*Resolved*, That, in the calamitous war now devastating this country and threatening our free institutions, we recognize the natural results of great national sins and the infliction of the Divine penalty therefor upon the nation; that as Christian men we cannot expect the heavy

hand of Divine retribution to be lifted from us until rulers and people come to exercise the penitence for these sins which their enormity demands; that the abolition of slavery in the District of Columbia, the exclusion of involuntary servitude from all national territory, the decree of emancipation by the President, and the enrolling in the army and the arming of the thousands of a recently proscribed race—thus recognizing them as American citizens—we hail as indications of a growing national repentance and signs of ultimate national prosperity.

*Resolved*, That as American citizens we reaffirm our devotion to the free institutions bequeathed us by our fathers, and our perpetual hostility to all treason and traitors to the sacred interests these institutions were designed to conserve. We pledge anew our loyalty to the Government and an unfaltering support of that Government in the mighty struggle with rebellion and slavery, by our voice, our influence, our cheerful endurance of taxation, our vote, and if necessary by the bearing of arms; that we will continue to pray that God will guide our rulers to the adoption of those plans which shall be most conducive to triumphant success in maintaining the integrity of the Union, and that He will extend the blessings of freedom to all the inhabitants of the land, and that in whatever of reverses or delay our cause may in the future suffer, we will exercise that patience and fortitude which a consciousness of contending for the right and for God ought to give us.

[Minutes of 1864, pp. 13, 14.]

WHEREAS, This unhappy war, begun by the States in rebellion against our Government, and prosecuted by them for the subversion of civil order and the destruction of national unity and life, with a spirit so barbarous that the annals of savage warfare can scarcely find a parallel, has for another and a third year raged in our land; therefore

*Resolved*, 1. That we regard the aim of the rebellion as illustrative of the domineering spirit of slavery, and that the temper in which it has been prosecuted, as seen in the reduction of prisoners of war to slavery, and in their barbarous massacre at Fort Pillow, is but the product of that depravity and despotism which human slavery naturally begets.

2. That not only our country's weal, but also the interests of the human race, and of Christian civilization demand that a force so malignant as that arrayed in war against this nation be thoroughly subdued, whatever the alternative in taxation, the duration of the conflict or the sacrifices of life may be.

3. That such an aim as the destruction of our national unity and life, and the founding of a Confederacy, with slavery as its basis, is a crime too great for an enlightened and Christian age to bear, and therefore can receive sympathy and apology only from those who to a like depravity add the baseness of cowardice.

WHEREAS, This nation, on the other hand, through its appointed agencies, has sought to be true to its constitution, to its place geographically and historically, and to its Divinely-appointed mission as the conservator of civil and religious liberty for a continent; therefore

*Resolved*, That whatever of sympathy or service, of faith or works, consistent with such a mission, can be demanded, will be readily accorded by us and by every loyal heart; first, to establish civil and religious liberty throughout our entire national domain, and then in all other lands, so far as we may without infringing international law.

*Resolved*, That for the officers of our nation and army, and especially for our brave soldiers, our prayers uttered from anxious yet confiding hearts, and inspired by great hopes, shall be daily offered.

AND WHEREAS, There are distinctions of color found in our State constitutions and laws contrary to the true principles of free government; therefore

*Resolved*, That such distinctions are odious and offensive to the one God who is the Father and Maker of us all, contrary to His gospel and exposing us to His judgments, and should therefore be blotted out and forgotten.

*Resolved*, That no Christian can consistently countenance the public sentiment which excludes men because of color from any trade, profession or position for which they are fitted by their talents, intelligence and moral worth.

*Resolved*, That this General Association most heartily endorse the sentiments expressed in the resolutions adopted by the third Triennial Convention of the churches of the Northwest in respect to our duty as Congregationalists to the southern portion of our country in its present exigency, and believing that the time has now come for concert of action in carrying out the suggestions contained in these resolutions, we pledge ourselves as pastors and churches to coöperate in any proper efforts to establish Congregational Churches in the waste places of the South.

*Resolved*, That, in accordance with the suggestions of that convention, we recommend that the Congregational churches of the Northwestern States hold an extensive mutual correspondence as to the propriety and feasibility of holding a National Congregational Convention to consider the duty which God in His providence seems to be laying upon us as Congregationalists in the present state of our nation and country.

[Minutes of 1865, p. 13.]

WHEREAS, God, our God, in His good providence has allowed us to come together at a time when the answers to our many prayers for our country, and the fulfillment of our ardent wishes, are in our hands; when the end of the Great Rebellion of the nineteenth century is assured to us, and with it the destruction of *slavery*, which was the rebellion's soul, and the death of secession, which was its right arm; at the time when the flag of our country waves over us in

all its former beauty—"not a color dimmed, not a star erased"—only glowing the more brightly for the washing which Liberty has given it, whose washings, it seems, must ever be in blood—only more brightly glowing as it is held before us "full high advanced" to meet the morning rays of the "dayspring from on high" which is visiting us—the herald of the long day of peace and joy which we see before us as "the Sun of Righteousness" hastes to rise "with healing in His wings;" therefore

*Resolved*, That it is fitting for us to express our profound gratitude to Almighty God for the signal blessings which He has conferred upon our nation in giving victory to our arms and completing that victory by giving into the hands of the government the persons of the leaders of the rebellion, in whose punishment we hope to see vindicated the dignity of a justice which is the expression of *mercy* toward a nation of thirty millions of people.

*Resolved*, That, in the wretched murderer of our beloved President, we recognize only the hand of *slavery* aiming its last revengeful blow at the heart of the nation; and in his act we see only fresh proofs of the wickedness nursed in the hearts of men by that "sum of all villainies;" so that even this sad event adds to our thankfulness for the deliverance God has wrought for our country in wiping out this terrible evil from the land.

*Resolved*, That the severe chastisement with which God has freshly afflicted us, in allowing our late Chief Magistrate to be taken away from us by the assassin's hand, is, like all chastisements, only a proof of God's love for us, and meant to teach us lessons of humility, of penitence, of reliance on God alone; and these lessons this nation ought to learn, as it *must* learn them, if God's great purposes concerning us as a Christian people are to be carried out.

*Resolved*, That, in behalf of the Congregational churches of Michigan, we tender to the Administration of President Johnson all the support which is due from us, as a body of Christian men, to our government in its arduous work of justice and mercy—the work of punishing treason and repairing the wastes which treason's war has wrought; and we will continue to pray that our rulers may be found wise enough and strong enough to do *their whole duty*.

*Resolved*, That we look forward to the *future* of our country with abounding joy and unwavering confidence, feeling God's arm underneath us, and hearing God's voice above us, and seeing God's hand before us, pointing to the boundless plains of the South and the West, which are to be the heritage of the American churches, fields from which to gather God's harvests; a larger one every year, we trust, until the last shall wave upon them, and *angel* reapers shall gather the golden sheaves into the Heavenly garner; and finally

*Resolved*, That we will offer our unceasing prayer to the Father of our Lord Jesus Christ, that this, our hope, may be fully and gloriously realized.

[Minutes of 1866, pp. 16, 17.]

WHEREAS, This General Association is a branch of that denomination of Christians who have ever deeply sympathized with the principles of liberty, both in Church and State; and

WHEREAS, We have been no uninterested spectators of the terrible struggle that has been going on for the subversion of these sacred principles in this country during the last few years, and which is by no means yet wholly brought to an end; and

WHEREAS, We now feel called upon to renew the testimony we have so often given upon this subject; therefore

*Resolved*, 1. That, as an Association, we deeply sympathize with the Freedmen of this country in the burdens and oppressions they are still called to endure, and that we pledge ourselves to do all in our power to secure for them the same rights and privileges which we ourselves enjoy.

2. That we tender our earnest sympathy to the loyal men and women of the South in their sufferings for the sacred cause of freedom; that we welcome them back under the protecting folds of the good old flag we all love so well, and that we view with indignation the unjust discrimination of the President against them and in favor of traitors in the distribution of his official favors.

3. That the policy of the President in extending pardons so indiscriminately to the leading traitors of the South, without any good evidence of repentance, or pledges for the future safety of the State, is viewed by us with unfeigned sorrow and alarm.

4. That, as Christians and citizens of the Republic, we tender our sincere thanks to Congress for the steadfast manner in which they have labored, and still continue to labor, for the establishment of the rights of the Freedmen and for the safety of the southern loyalists; and that we invoke upon them from God, in their future deliberations and efforts, all the wisdom and firmness they may need to enable them to resist both the blandishments and threats of power, and perfect the good work they have begun, to the end that treason may be punished, loyalty rewarded, and all good citizens of our beloved country, irrespective of color or caste, be secure in the rights to which their manhood may entitle them.

[Minutes of 1867, p. 32.]

WHEREAS, According to the usual custom of this body, it seems fitting and desirable that we make some expression of our sentiments upon those great questions of human liberty in relation to which we have borne in times past no uncertain testimony; therefore

*Resolved*, That we heartily reaffirm our former utterances in favor of universal liberty and impartial suffrage.

*Resolved*, That we express our devout gratitude to God and our hearty thanks to our National Congress for what has been accomplished in securing equal rights to all the citizens of our country.

*Resolved*, That we view with alarm and protest against the release of unrepentant rebels from the disabilities of their guilt.

[Minutes of 1876, p. 18.]

*Resolved*, 1. That, as Christian churches and Christians, we believe our nation to have been founded in and prospered by liberty, religion and virtue under the leadership of God; that the continuance of its present greatness lies in the preservation of these three with the Divine blessing; that we regard it as a matter of national life and death that all our public administration should be controlled by inflexible integrity in every public servant and all public legislation, and we hold it to be the present and invariable duty of every pulpit in our churches to defend the Divine foundations of religion and honesty in the land, and to protest against public corruption in every form in the name of Him in whose mouth was found no guile, and that we entreat the people irresistibly to sustain the truth of the pulpit by word, vote and prayer.

2. That we recommend the second Sunday of July, of this year, as a suitable day in which our pulpits shall speak of historical and national topics, and with reference to present emergencies.

## ON SLAVERY.

[Minutes of 1843, p. 6.]

The following preamble and resolution were unanimously adopted:

WHEREAS, The system of Slavery existing in our country is a great *political* evil, undermining and threatening the destruction of all our free institutions; and

WHEREAS, It is an enormous *social* evil, polluting the fountains and destroying the safeguards of domestic happiness; and

WHEREAS, It is a heinous *moral* evil, nullifying both the law and the gospel of God, trampling the dearest rights of man in the dust, and fearfully obstructing the progress of pure religion in the world; therefore

*Resolved*, That we deem it our solemn and bounden duty to strive diligently in the use of all legitimate means for the speedy and utter extermination of this complicated evil from the land.

[Minutes of 1844, pp. 8, 9.]

*Resolved*, That the practice of buying, selling and holding human beings as property, as it is practiced in a portion of the United States, is a gross violation of the laws of God, and ought to be discountenanced and opposed in all appropriate ways as a heinous sin.

*Resolved*, That American Slavery is one of the greatest obstacles in the way of the spread of the gospel and the salvation of men.

*Resolved*, That this Association most earnestly recommend to all

ministers and churches connected with it to exclude from their pulpits those ministers, and from their communion those members of churches who persist in sustaining the legal relation of slaveholders, and also practically treat men as property.

[Minutes of 1846, p. 6.]

The following communication on the subject of Slavery was received from the General Association of Massachusetts:

"The General Association of Massachusetts having often and earnestly expressed their abhorrence of slavery, grieving that the system still exists and is sustained by some Christians and ecclesiastical bodies as authorized by the Word of God, do solemnly reaffirm their faith that the Word of God is utterly opposed to slavery as it exists in these United States; and as far as the Bible obtains the ascendancy in the heart of Christians and of the church, such Christians must and will separate themselves from all responsible connection with the system. And in the spirit of fraternal fidelity we earnestly beseech all Christians connected with the system, in view of their profession to be living examples of the Gospel, and in the light of God's truth, carefully to review their opinions and practice and to do their utmost to free the church of Christ from the pollution of this guilt."

The above being read, it was unanimously resolved that this Association do cordially concur with the General Association of Massachusetts in their "expression of opinion" upon the subject of Slavery.

[Minutes of 1847, p. 2 (18).]

*Resolved*, That it is the conviction of this body that the American churches ought to make a vigorous effort to supply the slaves of the United States with the Word of God.

*Resolved*, That a committee be appointed to correspond with the American Bible Society with a view to ascertain whether they will take the responsibility of disbursing funds contributed to that object.

[Minutes of 1848, p. 6.]

*Resolved*, That we regard with continued and increased abhorrence the great and crying sin of slavery, with its attendant evils, the division of churches, political discord, licentiousness, heathenism and war; that we urge upon the members of our churches the duty of informing themselves more fully on this important subject, of praying more fervently and exerting more efficiently their influence in opposition to this great moral, social and political evil, and we pray that the day may be hastened when all portions of the Christian church shall separate themselves from all alliance with slavery.

[Minutes of 1851, pp. 6, 7.]

1. We reaffirm our cordial and increasing abhorrence of American slavery, both in its theory and practice, and we earnestly protest against it as an offense before God and an exceeding wrong to man.

2. We deeply deplore the recent development of this system of wrong in the enactment and execution of the Fugitive Slave law as a



blow struck not only at the flying bondman, but at the humanity, conscience and peace of the nation.

3. Caring most of all for the honor of Christ in His church and ministry, we feel it as a wound and a shame that any among the Christian ministry should have volunteered to soothe the troubled conscience of the nation by promising peace when there was not purity, and exalting above the law of God a law so low as that.

[Minutes of 1853, pp. 14, 15.]

*Resolved*, That this Association feel more than ever impressed with the sinfulness of slavery in our country and of the importance of all proper efforts for its removal.

*Resolved*, That we sympathize deeply with the poor, degraded slaves in the cruel privations of their grinding bondage.

*Resolved*, That we hail with joy every judicious measure of the friends of freedom to remove this evil from the land and to "deliver the spoiled out of the hands of the oppressor," and we recommend to the churches connected with this body to use all means sanctioned by humanity and religion to attain this righteous end.

*Resolved*, That we hereby record again our protest against the infamous Fugitive Slave act, and our unalterable purpose "not to deliver to his master the servant that has escaped from his master to us," but "to remember those that are in bonds as bound with them."

[Minutes of 1854, p. 14.]

*Resolved*, That we reaffirm our sentiments of opposition to slavery, its wrongs and aggressions, and also deeply lament the repeal of the Missouri Compromise, whereby slavery may have a legal existence in territory hitherto deemed forever devoted to freedom, and that it is the duty of Christian freemen to make all constitutional efforts to prevent its existence within the public domain.

*Resolved*, That we highly approve of the efforts being made by the freemen of the North to settle the territories of Nebraska and Kansas, and thus by preoccupying the ground and by superior numbers at the ballot box to preserve them from the grasp of slaveholders.

[Minutes of 1855, p. 10.]

WHEREAS, We believe the system of American slavery to be inimical to the best interests of the slaveholder as well as the slave, to be an impediment to the progress of virtue and an inducement to vice, to be a clog upon the wheels of national advancement and a blot upon our national escutcheon; and

WHEREAS, Immense efforts have been and are now made to extend this curse over our territories by annulling a solemn compact, destroying the freedom of the press, preventing the free expression of opinion, and the free exercise of some of the dearest of our civil rights; therefore

*Resolved*, That this Association, with love to the slaveholder as well as to the poor victim of oppression, would still continue to reiterate and record their deep detestation of a system which entails upon our country this "stupendous wrong," so dishonoring to God, so at war with justice and humanity, and so degrading to our country in the eye of an intelligent world.

*Resolved*, That the late outrages in Kansas by which the freedom of the press has been endangered, the sacredness of the ballot box violated by armed bands from a neighboring State, and threats of violence uttered against those who are favorable to freedom, call for the intervention of the Federal Government and the deep condemnation of every friend of our country's prosperity.

*Resolved*, That we heartily sympathize with the friends of free institutions in the territories in their struggle for their civil rights, and that we pledge them our sympathies, our prayers and our support.

*Resolved*, That in the exercise of a thorough belief that this system cannot continue, that the intelligence of our country, the progress of our race and the moral government of God demand its overthrow, we express our solemn determination to gird ourselves for the struggle and never to lay aside our armor until the victory of freedom shall have been finally achieved.

[Minutes of 1856, pp. 11, 12.]

*Resolved*, by the General Association of Michigan, That we bear our unanimous testimony against the entire system of American slavery as the greatest of all obstacles to our prosperity as a nation, in its influence upon our national, our political, our moral and our religious interests.

*Resolved*, That we look with the deepest anxiety at the present development of that system, and deprecate the evils which must legitimately flow from its bold, arrogant and reckless efforts to secure the control and direction of our National Government.

*Resolved*, That the invasion of Kansas by the inhabitants of Missouri for the purpose of controlling the political action of that territory and eventually making it a slave State, and the sympathy, sanction and aid of our National Government of that invasion can be justified on no principle of right, civil or religious.

*Resolved*. That we deprecate the recent violent action in that Territory by which homes have been destroyed, rights trampled under foot and life sacrificed, and that we tender our warmest sympathies to those who have thus been made the objects of the excuseless wrong.

*Resolved*, That we utterly and without qualification condemn the late cowardly and brutal attack upon the Hon. Charles Sumner, of Massachusetts, on the floor of Congress, because of his fidelity to the cause of freedom on that floor, and we most fully sanction that fidelity and the moral courage which prompted it, and sympathize with him in his sufferings on account of their fearless exhibition.

*Resolved*, That we pledge ourselves to oppose in every way in our power consistent with Christian principles and true patriotism not only the further aggressions of Slavery, but its continued existence in any portion of our land or world.

[Minutes of 1857, pp. 8, 9, 12, 13.]

*Resolved*, That as an Association we heartily approve of the principles adopted by the Executive Committee of the American Home Missionary Society with respect to extending aid to slaveholding churches.

*Resolved*, That this Association approve of the principles adopted by the American Tract Society at their late annual meeting relative to publications upon the subject of slavery.

*Resolved*, That the recent decision of the Chief Justice of the Supreme Court of the United States, by which one-seventh of the entire population of the country are virtually outlawed, excites in us the deepest grief and indignation, and awakens the profoundest apprehensions for the safety of our country and the permanency of our free institutions.

*Resolved*, That for men of all sorts we know of but one law—"Thou shalt love thy neighbor as thyself;" and that against so palpable and abhorrent a violation of that law we, as men, as citizens, as Christians, and as the servants of God and the churches, do enter our most solemn protest.

#### ON HOME MISSIONS AND HOME EVANGELIZATION.

[Minutes of 1842, p. 6.]

*Resolved*, That the Committee on Correspondence be directed to obtain a suitable man (if possible) to labor as a missionary among destitute churches and in such other places within our bounds as the interests of religion may seem to require.

*Resolved*, That said committee be further directed to open a correspondence with the Missionary Society of Connecticut with a view to obtain from that Institution the means of supporting a missionary among the destitute churches of our State.

*Resolved*, That a committee be appointed (naming them) to consider the expediency of organizing a Bethel church in the city of Detroit, and to organize such a church if by them judged expedient, and report their action in the premises at the next meeting of this association.

[Minutes of 1843, p. 5.]

The committee on a Bethel church in Detroit reported. Their report was accepted and the committee discharged. (No mention is made of its tenor, but it can probably be correctly surmised.)

[Minutes of 1843, p. 6.]

The committee appointed to correspond with the Connecticut Missionary Society reported that they had addressed a communica-

tion to the Society with a view to obtain from that Institution the means of sustaining a missionary to be employed within the bounds of this Association; that the Secretary of the Society had encouraged them to expect that the necessary means would be granted upon their nominating a suitable person for the service; and, finally, that, though they had made repeated efforts to engage a proper laborer, they had thus far been unsuccessful. Report accepted and committee discharged.

[Minutes of 1843, pp. 7, 8.]

WHEREAS, We believe that pecuniary contributions for benevolent purposes is an eminent means both of temporal and spiritual prosperity, and that it is the imperative duty of those who have received the gospel to aid according to their ability in giving to the destitute; therefore

*Resolved*, That a committee of seven be annually appointed by this Association to be called "the Domestic Missionary Committee," whose duty it shall be, by circular letter or otherwise, to bring the moral and religious wants of our State before all the Congregational churches within our bounds, and to solicit aid from all for the relief of those wants.

*Resolved*, That it shall also be the duty of said committee to endeavor to obtain from the Missionary Society of Connecticut the means of sustaining a missionary evangelist within our bounds, and, if successful, they shall employ a suitable laborer and give him such directions as they shall deem proper.

*Resolved*, That it shall be the duty of the said committee, furthermore, to expend the moneys which may come into their hands in such a manner as they shall judge best adapted to promote the moral and religious interests of the State, and they shall make a report of their doings at the next annual meeting.

[Minutes of 1844, pp. 6, 7.]

The Domestic Missionary Committee reported that that part of their duty enjoined in the first resolution on the subject of domestic missions adopted at the last meeting, they had not performed; that they had endeavored to accomplish the object indicated in the second resolution, but without success—the Connecticut Missionary Society having "been led to fear, in consequence of representations made to them, that the appointment of a Missionary Evangelist within our bounds would occasion difficulty between the Congregational and Presbyterian denominations;" but finally, they are now advised of a source from which the requisite means for sustaining such a laborer among us may be procured.

The following resolutions were then adopted as a substitute for the action of this body on the subject of domestic missions at their last meeting:

*Resolved*, That a committee of three be annually appointed by this Association to be called "the Domestic Missionary Committee,"

who shall endeavor to procure the means to sustain a Missionary Evangelist within our bounds.

*Resolved*, That, so far as said committee may be successful, they shall employ a suitable laborer and give him such directions as they may deem proper, and shall make a report of their doings at the next annual meeting.

[Minutes of 1845, pp. 7, 8.]

The Domestic Missionary Committee presented their report, from which it appeared that, through the munificence of a friend in New York, the means to support a missionary among the feeble and destitute churches in this State were received; that the Rev. O. Parker was employed and entered upon the work immediately after the adjournment of the Association last year; that he had labored through the year with encouraging success and with great acceptableness both to the committee and the churches, having preached nearly 400 sermons, assisted in organizing three churches and one conference, and having witnessed in connection with his labors four revivals of religion; and that finally the Connecticut Missionary Society have appropriated \$400 for his support in the same field of labor for the ensuing year. The following resolution was then adopted:

*Resolved*, That it is expedient for the Domestic Missionary Committee to solicit funds from all the Congregational churches in the State for the purpose of employing an additional missionary the whole or a part of the year among the destitute and feeble churches.

*Voted*, That the Rev. S. Cochrane be appointed a committee to present for the approval of this Association a minute expressive of the gratitude of this body toward THE BENEVOLENT FRIEND to whose liberality we are indebted for the means of sustaining a Missionary Evangelist within our bounds during the past year. (This was subsequently reported and ordered signed by the Moderator and transmitted. The "Benevolent Friend" was Mr. David Hale, of New York City.)

[Minutes of 1846, p. 9.]

The report of the Domestic Missionary Committee was received and adopted. From the report it appears that Rev. O. Parker has been engaged during the year in missionary labor through the State; that he has assisted in organizing two Congregational churches and one conference, and that he has witnessed in connection with his labors seven interesting revivals of religion. It appears also that the Connecticut Missionary Society have again appropriated \$400 for the support of a laborer in the same field the ensuing year. The committee say further that, in accordance with the resolution adopted at the last meeting, they issued a circular letter to the Congregational churches in the State soliciting contributions for the purpose of sustaining an additional missionary among the destitute and feeble churches; that they received in response the sum of \$106.72, with

\$100 of which they employed the Rev. Luther Shaw for three months. The committee earnestly recommend the renewal of the effort for the year ensuing. After discussion, the following was adopted:

*Resolved*, That we deem it highly important that the Domestic Missionary Committee continue the effort commenced last year, to obtain from our own churches the means of sustaining a missionary among those congregations which are destitute and feeble, and that we recommend to the committee the adoption of suitable measures for that purpose.

[Minutes of 1846, pp. 9, 10.]

Rev. James Ballard made a statement of the wants of a tribe of Indians in the northern part of the State, and that a request had been made to him in their behalf by the Indian agent that measures might be adopted to afford them religious instruction, whereupon the following resolution was adopted:

*Resolved*, That the Domestic Missionary Committee be requested to bear in mind the moral and religious wants of the Indians of Michigan, and if possible do something for their supply.

[Minutes of 1849, p. 6.]

*Resolved*, That in view of the destitutions of our own State there exists at this time the strongest reason to ponder and act upon the words of our Lord, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into the harvest."

*Resolved*, That a committee be appointed to prepare a circular letter to the Congregational churches and ministers of this State presenting for their consideration, first, the duty of parents to consecrate their sons to God for His ministry, to labor and pray for their conversion, and to educate them for that work; secondly, the responsibilities resting upon the youth of our churches to consecrate themselves to this work, and the facilities which are afforded them, if needy, to enable them to obtain a thorough education; and thirdly, to urge upon churches and ministers to raise money to aid indigent, pious young men while pursuing their studies in Michigan University in preparation for the ministry.

[Minutes of 1849, p. 7.]

*Voted*, That we sympathize with Rev. S. S. Brown in his arduous missionary labors among the feeble and destitute churches of our State, and bespeak for him the confidence and support of the friends of the Lord Jesus Christ through the State, and we gratefully recognize the beneficence of the Connecticut Domestic Missionary Society by which he is sustained.

[Minutes of 1851, p. 7.]

While we can declare our unabated interest in the benevolent societies to which our churches have hitherto contributed, and would

cordially commend their accredited agents to all who love the Redeemer and His kingdom, we would express our peculiar interest in the American Home Missionary Society; therefore

*Resolved*, That both it and its agent are, in our estimation, worthy of the increasing favor of the churches we represent, and that our contributions to this Society ought to be increased more and more, that its influence may be widened and strengthened in saving our land and the world.

[Minutes of 1857, pp. 6, 7.]

The resolutions of the Association adopted in 1843, in reference to Domestic Missionaries, were rescinded, and a committee was appointed to consider and report what action may now be proper to be taken in reference to this matter. This committee made the following report, which was adopted:

That a committee be appointed by this body whose duty it shall be to enter into correspondence with the Connecticut Missionary Society with a view of obtaining aid for one or more missionaries to be employed in this State, and also to arrange some wise plan with that Society for the direction of his or their labors.

[Minutes of 1858, p. 6.]

The committee reported that they were authorized to expect aid from that Society as soon as they should be able to obtain a suitable laborer for the field. The committee were continued with instructions to use all diligence to obtain a suitable minister to labor among the destitute and feeble churches of the State.

[Minutes of 1863, p. 13.]

*Resolved*, 1. That it is the duty of our local associations to give increased attention to the subject of home evangelization.

2. That it is their duty to so district off their area as to bring as completely as possible the entire population under the supervision of the pastors of their churches.

3. That it is a duty incumbent on the pastors to use all their means to bring into activity the Christian talent and piety of the members of their churches in the work of home evangelization.

4. That we recommend that each of our churches set apart one of their stated prayer meetings to the subject of home evangelization, to be called the "home prayer meeting."

[Minutes of 1864, p. 13.]

*Resolved*, 1. That every Christian church, from its very connection with the community in which it is placed, is responsible for the Christianization of that community.

2. That the entire area of the community in which a church may be located should be so districted off that the whole population may be brought under the supervision of the pastor and church.

3. That whenever any parish may contain other centers of population or of business, a Sabbath School under the supervision of some member of the church ought to be established and so conducted that it may become the nucleus of a church.

4. That each church be recommended to hold a monthly prayer meeting to be called the "home prayer meeting," at which these outside stations and Sabbath schools shall form a prominent subject of prayer and conversation.

5. That the local associations at their annual meetings be requested to assign a prominent place to the subject of home evangelization and make a written report concerning the same to this General Association.

[Minutes of 1869, p. 13.]

*Resolved*, 1. That habitual industry in Christian work to be wisely expended requires organized effort which should put to use every church member fit for service, and the rest in process of training.

2. That non-attendance at church is the early and general token of an irreligion whose bitter fruits are to be found in the demoralization of communities and the ruin of souls.

3. That we ask our churches carefully to inquire whether any repelling distinctions in social life and in the sanctuary, any mode of dress, lack of accommodation or courtesy, debars persons from resorting to the house of God.

4. That we ask the families and individual members of our churches to take up for prayerful consideration the question whether their social power as families is thoroughly concentrated in Christian work.

5. That, looking to God for help and guidance, we ask our churches to enter with us upon the work of home evangelization, attracting men to church and leading them to Christ, till there shall be no moral wastes in this State.

6. That, in order intelligently to know our work, the churches be requested thoroughly to explore the religious condition of their surrounding families, and furnish the statistics and facts gained to the church at large through conference and association narratives of the state of religion within their respective bounds.

[Minutes of 1871, p. 13.]

*Resolved*, 1. That this General Conference, in view of the present demands of our home missionary work, urge the local conferences of this State to make special effort during the coming year to develop as far as possible the strength and resources of the weaker churches, and also to bring, by such labor as the ministers are able to give, the stronger and the weaker churches into closer bonds of sympathy and mutual helpfulness.

2. That the scribes of the local conferences be requested to bring this matter before the churches within their bounds immediately.



[Minutes of 1871, p. 15.]

WHEREAS, It is the opinion of many brethren that a greater efficiency in our home missionary work would be secured by the establishing of a State Home Missionary Society, auxiliary to the American Home Missionary Society; therefore

*Resolved*, That a committee be appointed to inquire into the expediency and practicability of forming such a society and report next year.

[Minutes of 1872, p. 15.]

WHEREAS, It is the deliberate conviction of this conference that the churches of this State are not doing what they are able and ought to do for Home Missions; therefore

*Resolved*, 1. That we recommend to the churches of this State that they raise at least \$8,000 for home missions during the present year.

2. That a committee be appointed to assess this sum upon the several conferences as equitably as possible, and that the Home Missionary Committee of each conference be requested to apportion the amount assessed upon the conference equitably among the several churches of the conference.

3. That we recommend that hereafter every pastor make a full presentation of the cause to his people on the first Sunday in June, and secure pledges for the same at once.

4. That the several local home missionary committees be requested to hold a meeting at every session of their conference to hear statements of the representatives of the home missionary churches within their bounds, and after consultation to decide, as near as may be, what amount of aid should be given to each church, and that they preserve a record of their doings.

5. That we recommend to each pastor to secure, if possible, the organization in each parish of a Woman's Missionary Society for the purpose of securing weekly offerings from each member, and that these offerings be appropriated as each individual donor shall designate, either to the home or foreign work, and that any sums not specified shall be equally divided between the A. B. C. F. M. and the A. H. M. S., and that as many of the members of these societies as can do so, hold a convention for mutual sympathy and encouragement at the time and place of holding our State conference.

6. That we recommend to all our churches the observance of the monthly concert of prayer for both home and foreign missions.

7. That we recommend that one or more religious conventions be held in each local conference during the latter part of autumn for the purpose of promoting greater spirituality and stimulating the whole sisterhood of churches to greater activity in spreading the gospel.

[Minutes of 1876, p. 21.]

*Resolved*, That we recommend to all the churches connected with

this Association that they make faithful and earnest effort the coming year to raise for home missions a sum equal to \$1 for each resident member.

[Minutes of 1877, p. 17.]

*Resolved*, That this Association recommend to the churches of Michigan that they make a vigorous effort to raise at least 50 cents a member this year for home missions, and that to this intent the Superintendents be requested to prepare a circular containing a clear statement of needs, and an appeal to be sent to ministers and churches of the State.

[Minutes of 1882, p. 17.]

WHEREAS, In view of the increased necessities of this work and the great number of new fields opening to us throughout the northern counties, and in view of the generous apportionment of \$10,000 made for our State work by the society in New York, we are called upon for renewed efforts to do for ourselves; and

WHEREAS, The Directors of home missions in the State have estimated that at least \$13,362 will be required to be raised by our churches to carry on the work among us, as already begun, without reference to any advance; therefore

*Resolved*, 1. That our churches be earnestly requested carefully and prayerfully to consider the matter and act in reference to it as, in their Christian judgment, will be pleasing to the Master.

2. We earnestly recommend to the local conferences and associational home missionary committees the importance of the subject, and solicit their hearty coöperation in carrying out the work to a successful completion.

[Minutes of 1883, p. 21.]

*Resolved*, 1. That this General Association urges upon each local association and conference of churches the importance of organizing at its next meeting a settled policy of aggressive evangelistic work within its own bounds.

2. That the State Board of Directors of Home Missions be recommended to employ a State evangelist to labor as missionary evangelist in the missionary churches and communities only, provided a suitable man can be secured for the position.

3. That we request the Executive Committee of Home Missions as a special committee to carry out these recommendations in such way as their wisdom and ability may suggest.

[Minutes of 1885, p. 11.]

Inasmuch as the \$16,220 which the necessities of the work require us to raise, and which we have voted to raise, is almost exactly equal to \$1 for every resident church member in the State, we would recommend that the Home Missionary Committee in the several local conferences and associations use all possible care and diligence to secure the raising in every local body of a sum equal at least to \$1 for every resident member in all the churches.

[Minutes of 1886, p. 7.]

The Board of Directors of Home Missions recommended:

Approving of the proposal to appoint a State evangelist; also, that a committee be appointed to consider the question of organizing a training school for candidates for the ministry; also, that a series of home missionary conventions be held during the year under the direction of the State Executive Committee, and that \$17,000 be raised by the churches for home missions the coming year.

[Minutes of 1887, p. 11.]

*Resolved*, That we recommend that we endeavor to secure State home missionary self-support within five years on the basis of \$30,000 per year.

*Resolved*, That we raise the sum of \$19,600 the present year.

[Minutes of 1888, p. 11.]

*Resolved*, That \$18,000 be raised by the churches of the State for the work of home missions for the coming year.

*Resolved*, That the Executive Committee on Home Missions be authorized to pay the salaries of home missionaries in active service in the State promptly when due, and to borrow money to do so whenever it may be necessary. Whenever any application for aid must be delayed beyond one meeting of the State Executive Committee, immediate notice of that fact shall be sent to the missionary, together with a statement of the amount upon which he may depend.

[Minutes of 1890, p. 19.]

*Resolved*, That we undertake to raise the sum of \$20,000 for our regular home missionary work for the current year.

*Resolved*, That we request that all applications of home missionary churches for aid be publicly read to the churches and congregations making them before they are forwarded.

*Resolved*, That we request the American Home Missionary Society to insert in the application blank the question, "Has this application been read to the church and congregation?"

*Resolved*, That the State Evangelists be requested to make written reports of their work to the Board of Trustees at their annual meeting.

[Minutes of 1892, p. 30.]

*Resolved*, That the Michigan Congregational Association assume self-support in its home missionary work.

We recommend that there shall be expended during the coming year for the work of home missions a sum not less than \$24,500, and that the churches be requested to raise for this work the sum of \$21,500, the remaining \$3,000 to be taken, if needed, from the Hopkins legacy.

We recommend the appointment of a General Missionary for the Upper Peninsula, who shall reside on the field and be responsible to the Board of Trustees.

We also recommend that the sum of \$3,500 above what may be raised on the field be guaranteed for development of the work in the Upper Peninsula, if needed.

We also recommend that all collections from the churches for home work shall be forwarded direct to the Treasurer of this body.

## ON TEMPERANCE—THE LIQUOR TRAFFIC AND LIQUOR LEGISLATION.

[Minutes of 1851, p. 8.]

*Resolved*, 1. That we rejoice in the advancement of the temperance cause, and are happy to pledge to the Michigan State Temperance Society our cordial coöperation.

2. That we recommend to the ministers and churches of this Association renewed activity and diligence in this cause, and request the members to preach on this subject in their respective fields of labor at their earliest convenience.

[Minutes of 1852, p. 7.]

With a thorough conviction that God has set His hand to the overthrow of intemperance, and that He raises up successively the agents and measures by which that end is approached, and rejoicing especially in the new impulse He has imparted to the temperance cause within the past year by the adoption in several of the States of a more correct and effective style of legal restraint upon the traffic in intoxicating drinks, and by the strenuous advocacy and general favor which such law receives,

1. We declare our unabated interest in the cause of temperance and our readiness to labor in all appropriate ways in our several spheres in its behalf.

2. We believe that the time has fully come in this State for a legislative measure like that of the State of Maine, and that the prevalence of temperance sentiment warrants the friends of this cause in urging the adoption of such law as speedily as practicable.

3. We recommend to the churches and ministers connected with this body to throw themselves strenuously and prayerfully into this field of labor at this crisis, that as Christians we be not wanting to an interest so vital to human weal and the progress of true religion.

4. We rejoice in the assurance which is given us by the personal testimony of the delegate from the General Conference of Maine in the practical well-working and successful execution of the Maine law in its native State, and we are encouraged by his declaration in the confidence that substantially the same remedy will work well elsewhere.

[Minutes of 1853, p. 15.]

*Resolved*, That since the legislature of this State has seemed to hesitate on the very brink of giving us a law prohibitory to the liquor

traffic, referring the matter to the people, we rejoice in the opportunity thus afforded of giving again our strong and united voice against this desolating evil, and we cherish a happy confidence that the good people of Michigan will not permit this opportunity to be lost.

[Minutes of 1857, p. 11.]

*Resolved*, That the present condition of the temperance reform in this State renders it our imperative duty to imbue the minds of our youth with the principles of total abstinence.

[Minutes of 1858, p. 10.]

WHEREAS, This General Association firmly believes that the use of intoxicating liquors as a beverage is one of the worst evils in the land, cursing the multitudes indulging in it in their outward estate and means of comfort, in the cultivation and use of their powers, in their character and influence as members of the State, and in their relation to God and immortality; and believing, also, that this mighty evil cannot be effectually removed except by the joint force of public sentiment and prohibitory laws, and that law and public sentiment stand, and from the nature of the case must ever stand, in reference to each other, in certain relations of mutual dependence, so that while public sentiment is necessary to the production and enforcement of law, yet, on the other hand, the enactment of a just law helps essentially to settle and invigorate public sentiment; therefore

*Resolved*, That this General Association hereby respectfully yet earnestly appeals to the good and true of all classes to do all that they properly may do, everywhere and at all times, to create, extend and transmit a just public sentiment as to the manufacture, sale and use of intoxicating drinks, and also to procure the enactment and proper execution in this Commonwealth of prohibitory statutes essentially like those known as the Maine law.

[Minutes of 1861, p. 8.]

*Resolved*, That we regard the inculcation of the sin of intemperance and the motives which religion brings to bear against this evil as alone adequate to the thorough and permanent removal of it from the land and from the world, and that the ministry and churches of our land have a weighty responsibility devolving upon them, and should feel themselves guilty that intemperance is so extensively prevalent among us.

*Resolved*, That while we believe the motives drawn from religion are the only ones which will prevail, we heartily approve and will, to the extent of our ability as citizens, and in our respective stations, support and abet the means commonly resorted to for the promotion of temperance, viz: Prohibition laws, temperance societies and organizations, lectures and issues of the press.

*Resolved*, That the principles of temperance require total abstinence from all intoxicating drinks as a beverage, in whatever forms they may exist and by whatever names they may be called.

*Resolved*, That we most cordially approve of the organization of the Michigan State Temperance Alliance, as it secures efficiency and permanency in this important field of benevolence, and also secures the friends of the cause in all parts of the State from the imposition of irresponsible lecturers.

[Minutes of 1867, p. 25.]

The General Association of Michigan would introduce itself to your honorable body (the State Constitutional Convention then in session) as being an association of over 150 Congregational churches, numbering some 9,000 members and 140 ministers of the Gospel, and speaking in behalf of such a constituency, would respectfully memorialize your honorable body as follows:

We rejoice that the present Constitution of this State forbids any license of the traffic in intoxicating drinks. The laws of our State prohibiting the traffic bring offenders before a magistracy liable to be swayed by surrounding influences rather than before higher, independent courts, and so make conviction difficult if not impossible. We therefore conceive that the benefits of prohibition have not been fully tested, and ask that the present Constitutional provision in relation to this matter be continued, rather than a license system be adopted, which, while it may restrain some, will give a dangerous respectability to the traffic. Great as is the capital involved in this trade, no success in the business can countervail the damage likely to come by licensing it. Against this damage the communities of our State have a right, through the action of your honorable body, to defend themselves.

[Minutes of 1871, p. 16.]

WHEREAS, Intemperance is the sorest evil that exists in the land and a greater hindrance than any other to Christian work; therefore

*Resolved*, That we urge upon all the churches connected with this body to labor for its suppression in all ways in which it can be properly reached, whether morally or legally.

[Minutes of 1875, p. 18.]

*Resolved*, 1. Deeply impressed with the fearfulness and alarming increase of the evils arising out of the manufacture, sale and use of intoxicating spirits as a beverage, we urge upon the members of our churches and congregations, male and female, and upon all the people of our State, to do their utmost in every legitimate way to discourage and utterly suppress such manufacture, sale and use.

2. We desire to express our firm conviction that the only true ground for the law to take, in reference to the manufacture and sale of intoxicating spirits for the purpose of a beverage, is that of absolute prohibition; and we therefore deeply regret that our recent legislature, instead of repealing our prohibitory liquor law, did not, by needed amendments, make it more stringent and effective, and we

solemnly protest against removing from our State constitution the clause which forbids our legislature to license said traffic.

3. While we regard prohibition as the true legal ground, and would urge all to labor steadily to bring up the public sentiment of the State to demand and execute such prohibitory legislation, we would also urge upon all temperance men to make the most efficient use of the restrictive liquor law which has been recently placed upon our statute books, and to encourage and thoroughly coöperate with the officers of the law in its execution.

[Minutes of 1876, p. 17.]

*Resolved*, 1. That the making, vending and use of alcoholic liquors as a beverage is a sin against God and a crime against humanity.

2. That the followers of the Saviour are in duty bound to discountenance and oppose this double sin, and by every means of Christ's appointment to seek its extermination.

[Minutes of 1876, p. 18.]

WHEREAS, There is a sad prospect that intoxicating drinks will be sold on the grounds of the Centennial Exposition at Philadelphia; therefore

*Resolved*, That we enter our solemn protest against such sale.

[Minutes of 1876, p. 21.]

*Resolved*, That we deem it of much importance to prevent the repeal of the non-license law clause in our State Constitution concerning the sale of intoxicating drinks at the election next autumn, and earnestly hope all our ministers and church members will use their intelligence and influence, and those having the right of suffrage will cast their vote against such repeal.

*Resolved*, That we recommend to the churches that they do not use intoxicating wines in the administration of the sacrament of the Lord's Supper.

[Minutes of 1877, p. 18.]

WHEREAS, The cause of temperance, one of the practical workings of Christianity, embracing many of the dearest interests of humanity, civil and religious, has received a great and far-reaching impetus in our State within the last few months, especially under the form of what are popularly known as the "Red Ribbon Movement," the "Woman's Temperance Union" and the "Children's Bands"; therefore

*Resolved*, That we have cause of devout thanksgiving to God and encouragement for still more untiring devotion to this arm of the Master's service, and that as ministers and churches we will lend our influence to render it still more efficient for good.

[Minutes of 1878, p. 13.]

*Resolved*, That this General Association rejoice in the Christian

temperance work done in this State and throughout the land, and heartily commend the work of the Woman's Christian Union.

[Minutes of 1879, pp. 17, 18.]

*Resolved*, 1. We give thanks to the Father of all good for the interest in the cause of temperance which He has been pleased to awaken and sustain in our churches, for the measure of vice He has restrained in our communities, and for the drunkards He has saved during the past year.

2. We rejoice in all the good accomplished in behalf of temperance by all clubs, orders and organizations.

3. While we commend their zeal and good will, we do gravely caution these bodies and all our churches against employing injudicious and unworthy advocates of a cause so sacred.

4. We urge our churches to forbear the use of fermented wine at the communion table, and exhort them to renewed courage and fidelity in advocating the principles of total abstinence in all places and among all classes

5. We return thanks to our honorable legislature for appointing a committee to inquire into the consequences of the sale and use of intoxicating liquors.

6. We affirm that the principle of prohibition should characterize our future legislation on this subject.

[Minutes of 1880, p. 16.]

WHEREAS, The sin of intemperance is one of the most serious hindrances to the progress of the religion of Christ; and

WHEREAS, The providence of God has, in these latter days especially, turned the attention of the Christian public to this evil and to the consideration of the best methods of checking it; therefore

*Resolved*, 1. That we heartily commend the self-denying and efficient labors of the Woman's Christian Temperance Union and other temperance organizations, and pray that God will give these laborers wisdom and patience to prosecute the work to which He has called them.

2. That we recommend to the pastors and Sunday school teachers of our churches that this prevalent and destructive form of sin and the best ways of removing it, form the theme of frequent instruction.

3. That we advise that all temperance organizations, so far as possible, be brought into sympathy and vital connection with the church of Christ.

[Minutes of 1881, p. 18.]

WHEREAS, The sin of intemperance is a serious hindrance to the progress of the Redeemer's kingdom; and

WHEREAS, The church of Christ must lead in the reformation from all sin; therefore



*Resolved*, That this General Association recommend to the churches of Michigan (1) the use of temperance literature in their Sunday schools; (2) that they set apart stated meetings for prayer and conference in relation to the temperance work; (3), that they banish alcoholic wine from the communion table.

[Minutes of 1882, p. 21.]

*Resolved*, That as an Association of Christian ministers and churches, we respectfully request the coming legislature of this State to enact such laws as shall finally secure the total prohibition of the manufacture and sale of intoxicating drinks as a beverage, and that we pledge ourselves as individuals to secure such legislation.

[Minutes of 1883, p. 22.]

*Resolved*, 1. That we recognize the work of temperance reform as one of the most important and pressing moral questions of the present day. We find two things essential to be done, (1) to reform the user of intoxicants; and (2) to repress and as soon as possible to prevent the traffic in intoxicants. We believe that the line of action for our churches and ministers is to secure these ends by the constant use of Christian, social and legal influences with the individual, and to seek the enactment and enforcement of any practicable laws for the restriction and final prohibition of the manufacture and sale of spirituous, vinous and malt liquors for use as beverages, and we urge the duty on our churches and Sunday schools to use their utmost and constant efforts to educate young and old to a proper appreciation of their duties in regard to this great question.

2. That we heartily rejoice over the action of the legislature and Governor of our State in making instruction in the physical effects of alcohol on the brain, nerves and tissues of the human body compulsory in all our public schools.

[Minutes of 1885, p. 14.]

The General Association of the Congregational churches and ministers of Michigan having taken a deep interest in, and committed itself to, the temperance reform from an early period in its history, and having expressed this interest in various resolutions and pronouncements from time to time, from 1851 and on down to 1883, and emphasizing the function of the churches of Christ as divinely-appointed leaders in all moral and religious reforms, reciprocates the kindly salutations of the Woman's Christian Temperance Union of Michigan, and bids these women Godspeed in the use of social, educational and religious instrumentalities for the suppression of the consumption, manufacture and sale of intoxicating drinks, and pledges them hearty coöperation in all feasible efforts for the speediest consummation of the most important moral reform of this generation.

[Minutes of 1886, p. 16.]

*Resolved*, That as in the past, so to-day, this Association of Congregational churches and ministers stands unequivocally upon the Word of God in denouncing the sin and shame which, through the use of intoxicating drinks, have cursed the world from the days of Noah until now.

2. That we bless God for the grand army of faithful laborers which in growing numbers has been raised up along the centuries to oppose in various methods this stupendous crime, and especially for the large success which, in our own land and time, has attended the efforts of noble men and women in instructing the young, reclaiming the fallen and protecting society.

3. That, as Christians and philanthropists, we renewedly pledge ourselves that, according as God gives us grace to see the way, we will not cease to labor and pray for the time when, throughout our broad land, not only shall prohibition be established by legislation or constitutional provision, but also and especially when the united sentiment of all good people shall conspire to make efficient this and all righteous legislation.

[Minutes of 1887, p. 18.]

WHEREAS, The traffic in intoxicating drinks as a beverage is a most prolific source of misery, pauperism, vice and crime, everywhere obstructing the progress of the gospel and preventing the coming of the kingdom of God in the world; and

WHEREAS, the saloon power in this country, and even in our own State, has become more and more a menace to our free institutions, so interfering with the liberty of Christian speech, and an honest ballot that government of the people, by the people and for the people, is in imminent danger of perishing from the face of the earth; therefore

*Resolved*, That we express once again our unfaltering determination to work and pray with untiring zeal for the utter extinction of this unholy traffic, which neither fears God nor regards man.

*Resolved*, That we most emphatically reaffirm our deepest conviction that the only end to which we can look forward with cheerful hope, and for which we can consistently and wisely labor, is the enactment of statutory and constitutional prohibition vigorously enforced throughout this great Commonwealth, and, in the interest and for the sake of thousands who are ready to perish, we most fervently pray, God speed the day.

[Minutes of 1888, p. 17.]

It was voted that the resolutions on temperance adopted at Lansing, in 1887, be reaffirmed.

[Minutes of 1889, p. 18.]

*Resolved*, That we respectfully urge upon the legislature of this State, now assembled, our earnest desire that there shall be given us,

as the least which the people have a right to expect, a free and untrammelled local option law for the State at large. We make this request in the interest of practical progress in temperance reform, at the same time setting our hopes upon, and pledging our heartiest efforts to, the utter abolition of the saloon and the overthrow by the government of the use of intoxicants as a beverage in our State and Nation.

[Minutes of 1890, p. 26.]

We welcome the coöperation of the W. C. T. U. in all legitimate efforts for the restriction and ultimate prohibition of the liquor traffic, and reaffirm our oft-repeated declaration of loyalty to the cause of temperance and purity. We also express our earnest desire and hope that Congress will at an early day pass such a law as will prevent the disastrous consequences, to the cause of prohibition, of the recent decision of the U. S. Supreme Court.

[Minutes of 1891, p. 28.]

WHEREAS, A call from the National Temperance Society for a convention to be held at Saratoga next month has been addressed to us, with an invitation to send delegates to the same; therefore

*Resolved*, That we are in prayerful sympathy with the calling of such a convention and the objects sought to be accomplished thereby, and that the delegates (naming them) be appointed to attend the convention.

## ON THE CHICAGO THEOLOGICAL SEMINARY.

[Minutes of 1842, pp. 4, 5.]

*Voted*, That a committee be appointed (naming them) to consider whether it is expedient to undertake the establishment of a Theological School within the bounds of this Association, and report at the next meeting.

[Minutes of 1843, p. 5.]

The committee appointed at the last meeting to consider the expediency of undertaking the establishment of a Theological School within the bounds of this Association reported: That in view of the infant state of this body and of the embarrassment under which we labor as a community, it would be highly inexpedient to make any attempt towards the establishment of such an institution at present. Report adopted.

[Minutes of 1858, p. 6.]

By invitation, Rev. A. S. Kedzie, agent for the Chicago Theological Seminary, addressed the Association, announcing that the institution would be open for the reception of students on the first of October next; that pecuniary aid would be rendered to such students as might need it, and urging ministers to direct the attention of such

suitable young men as may be found in their congregations to the duty of preparing for the ministry.

[Minutes of 1858, p. 8.]

The committee to whom was referred the subject of aiding young men studying for the ministry reported, and their report was adopted as follows:

*Resolved*, That we recommend to the churches in our State to take up a collection on the first Sabbath in November of each year to be applied to the aid of young men who are members of Congregational churches and who are prosecuting a collegiate or theological course of study with the purpose of devoting themselves to the work of the Gospel ministry.

*Resolved*, That we now appoint an educational committee of seven, to be appointed by the Association annually hereafter, whose duty it shall be to receive and apply to the above purpose whatever funds our churches may contribute, and to adopt such other measures as may be adapted to carry out the purposes of these resolutions.

*Resolved*, That all our pastors and ministers are requested to present this subject to their congregations at the appointed time, and to urge upon them the importance of liberal contributions, and that they forward the amount contributed to the committee appointed by the Association.

*Resolved*, That the committee are instructed to report at the next annual meeting of the Association the rules which they adopt for their guidance in the discharge of their duties, and to report annually to the Association the amount of funds which they have received during the year; also the names of the students assisted and the amount given to each one.

[Minutes of 1858, p. 9.]

By vote, the delegates from this body to the General Association of Illinois, Iowa and Wisconsin were instructed to consult with their committees on the education of young men for the ministry.

[Minutes of 1861, p. 12.]

*Resolved*, That this General Association acknowledge with gratitude the good hand of our God in the establishment of the Chicago Theological Seminary, and in giving to it a corps of instructors so admirably fitted for their position and so eminently worthy of our confidence and esteem.

*Resolved*, That the seminary is a necessity to the churches for the perpetuity of an able and efficient ministry among them.

*Resolved*, That this General Association sympathize most deeply with the seminary in its present pecuniary embarrassment, growing out of the financial derangement of the country, and that we pledge

our efforts to induce our churches to contribute for its relief as God shall give them the means.

*Resolved*, That it is the duty of the ministers and members of our churches to consecrate their sons to the work of the ministry, and to encourage other suitable persons to engage in it.

*Resolved*, That a committee of three be appointed to ascertain and apportion the amount that should be raised among the Congregational churches of this State for the year to aid in paying the salaries of the professors in the Chicago Theological Seminary.

The committee were allowed six weeks in which to make their report, and were instructed then to communicate with the churches by circular letter.

[Minutes of 1862, pp. 6, 9.]

The committee on the Chicago Theological Seminary reported that they had performed the duty assigned them, but that only a small part of the amount pledged has been raised. After discussion it was

*Resolved*, 1. That a committee of one from each local association be appointed to report to this body the apportionment to each association of \$1,000 to be raised.

2. That a committee of one from each local association be nominated by the above committee, with instructions to see that the claims of the seminary be presented to every church in their respective bounds for the purpose of securing the above amount.

[Minutes of 1863, p. 9.]

*Resolved*, 1. That this Association most cordially approve of the plan adopted by the Board of Directors of the Chicago Theological Seminary at its late meeting to endow four professorships, and commend it to the prayerful consideration of those members of our churches who, in the providence of God, have been entrusted with worldly means.

2. That this Association recommend to our churches to continue and increase their contributions to the Professors' fund for the ensuing year.

3. That a committee be appointed from each of the district associations to attend to this matter according to the plans of last year.

[Minutes of 1866, p. 11.]

WHEREAS, The providence of God seems to be calling upon us to enlarge the means of usefulness in our Theological Seminary at Chicago; therefore

*Resolved*, That the churches of this State can and ought to undertake at once the endowment of the Professorship of Ecclesiastical History in that institution *as their share of the work*; and that, both collectively and individually, we pledge ourselves to the agent who

may be employed for this purpose our earnest sympathy and co-operation.

[Minutes of 1868, pp. 2, 4, 5.]

WHEREAS, Other States and sections of our country have established in our Theological Seminary at Chicago their full professorships, averaging \$30,000 each; and

WHEREAS, The fund for the establishment of the Michigan Professorship of Ecclesiastical History has been auspiciously begun and advanced to the amount of \$10,000; therefore

*Resolved*, That we commend to the churches and benevolent persons in this State the completion of this much needed professorship to its full endowment of \$30,000.

[Minutes of 1870, p. 15.]

*Resolved*, That we cannot fail to express our deep sense of the need, and our strong hope that, during the Memorial year, the churches of this State will complete the endowment of the Michigan professorship, already so auspiciously begun, in the Chicago Theological Seminary.

[Minutes of 1878, pp. 11, 12.]

*Resolved*, That having listened to statements made by the financial secretary of the Chicago Theological Seminary, we, as an Association, desire to express our gratitude to God that in these trying times our Theological Seminary at Chicago has been enabled to carry on its work, and that its directors have secured for it such an able Faculty. We would express the hope that our churches will do their share in making this seminary strong for the great work it has to do in the future, and that they will consecrate their choicest sons to the service of Christ in the ministry.

[Minutes of 1879, pp. 12, 13.]

Since the design of our Theological Seminary at Chicago originated in this State and now, 25 years from its inception, has substantially the form then given it; since it occupies a field in this Northwest in which is the growing part of our Congregationalism and our work; since its board of directors has secured for it a Faculty doing so good a work in the scholarship maintained, and in the quality of men educated for the ministry; and since the growth of the seminary has led the board of directors to ask for a quarter centennial fund of \$100,000, and the triennial convention, after full consideration, asked that this fund be made \$150,000; therefore

*Resolved*, That we rejoice in the growth and prosperity of our beloved seminary; that we trust the necessities created by this growth will be speedily and fully met, and that the Lord will hereafter, as heretofore, use this seminary in training ministers qualified for the moral and mighty conflicts coming in the future.

[Minutes of 1880, p. 9.]

*Resolved*, That we rejoice before the Lord that He has led the churches of the Northwest to form the Chicago Theological Seminary. We rejoice in its able Faculty and in the hundreds of men it has educated for the ministry during the first quarter century of its history. We rejoice in its many friends and in their liberal gifts, and commend it to others of like sort for the completion of its quarter centennial fund—a fund imperatively demanded by the growth of the seminary and its future work.

#### ON A PLAN OF UNION BETWEEN CONGREGATIONALISTS AND PRESBYTERIANS.

[Minutes of 1845, pp. 7, 10, 11.]

A plan for the union of Congregationalists and Presbyterians in the same church, being a modification of the plan of 1801, was presented, considered and amended so as to read as follows:

WHEREAS, The “plan of Union between the Presbyterians and Congregationalists in the new settlements, adopted in 1801 by the General Assembly of the Presbyterian Church in America and the General Association of Conn.,” has been the subject of various and conflicting interpretations, in consequence of which it frequently fails “to prevent alienation, and to promote union and harmony”; and

WHEREAS, We believe that the intention of those by whom the plan of union was originally adopted, can now be better accomplished by some modification of its provisions; therefore

*Resolved*, That where a Congregational and Presbyterian church both exist in a community for whose wants one is sufficient, or where there are persons desirous of being organized into a church, but unwilling to unite in constituting a church purely Congregational or purely Presbyterian, we recommend a union on the following basis, providing the Synod of Michigan concur:

1. A standing committee shall be chosen annually by the church, who may take the general oversight thereof, and issue citations to offending members regularly accused, and when any such member is cited to appear, if he chooses to be tried according to Presbyterian usages, or if he does not appear when cited, or if, appearing, he refuses to make his election, said committee shall proceed to try said accused according to Presbyterian usages; but if the member accused prefers to be tried according to Congregational usages, he shall be thus tried by the body of the male members of the church.

2. The admission and dismissal of members shall be by vote of the brotherhood.

3. Churches formed on this basis may be connected with the conference within whose limits they may be, and also with the Presbytery most convenient (if such Presbytery shall consent), and be repre-

sented by delegates in the meetings of each; provided always, that when a trial commences upon Congregational principles, neither the committee nor the Presbytery shall in any manner interfere with it, and when one commences on Presbyterian principles, neither the church nor a council shall in any manner interfere with it.

4. When a pastor is to be installed over a church formed on this basis, the church and pastor-elect shall decide whether it shall be done by a Council or the Presbytery.

*Voted*, That this plan of union be approved by the Association and transmitted to the Synod of Michigan for their consideration, and, if approved by them, shall be deemed on our part adopted.

[Minutes of 1846, p. 5.]

A communication from the Synod of Michigan expressing their refusal to concur with this Association in recommending a modified form of "the plan of union of 1801," approved by this body at their last annual meeting, was received, read and placed upon the files of the Association.

#### ON BENEVOLENT GIVING.

[Minutes of 1867, p. 29.]

WHEREAS, The entire responsibility of right action in this sphere of Christian life rests with individual churches; and

WHEREAS, Each church must determine for itself what particular causes it will espouse, and the time and mode in which it will coöperate in them; therefore

*Resolved*, That we recommend that, however small any church may be, and however poor its members, each and every one contribute something during each year as the Lord shall prosper them.

*Resolved*, That we recommend that contributions be secured by personal solicitation rather than by collections in the congregation.

*Resolved*, That we recommend the exclusion of all agents from our churches, except upon invitation of the pastors; that this entire work be done by pastors and individual members of the church, so far as may be, and that accurate reports of their doings in this matter be embodied in the narrative of the state of religion presented by the local conferences and associations.

[Minutes of 1870, pp. 18, 19.]

Gratefully acknowledging the signal and constant blessing of God upon all our efforts to promote the interests of Christ's kingdom, and conscious of our failure to meet the just demand upon us for funds, or even to redeem our own pledges as given at our annual gatherings; therefore

*Resolved*, 1. That we ought here, in session assembled, to devise the most efficient mode of raising a largely increased amount of



money for the ordinary causes of benevolence during the present year as a memorial gift from every church in the State, and as the means of cultivating, as a crowning Christian grace, the spirit of liberality.

2. That each individual church owes it to itself, to this order of churches, and most of all to the Great Head of the church, faithfully to carry out the recommendations made by this representative body, in no case departing from them unless well assured that they can secure the above named objects by more efficient means adapted to peculiar circumstances.

3 and 4. Names the denominational societies entitled to receive the gifts of the churches, and assigns them to months in which collections shall be made.

5. That each church take up, at the time and by the mode deemed by itself most appropriate and efficient, the largest possible amount as a memorial offering, and appropriate the same in each case first of all to the payment of all liabilities existing against the church, and the residue as it shall deem best.

6. That inasmuch as the highest object of Christian benevolence is not to secure money, but to cultivate liberality as a Christian grace, we urgently recommend to every pastor at an early day to preach upon the subject of systematic beneficence, and so far as possible to induce each church member to devote some definite proportion of his income to the service of the Master.

7. That we earnestly recommend to the pastors of our churches to press upon the attention of wealthy persons in their vicinity the urgent demands of Christian institutions for large sums, and to request them in their wills to devote portions of their property to this purpose.

[Minutes of 1876, pp. 15, 16.]

*Resolved*, That we indorse the principle of system for the promotion of increased beneficence.

That we recognize the imperative demand of both home and foreign evangelization upon the Christians of our State for increased Christian effort, in view of the great losses that have fallen to our brethren of the East, the opening of the world to the gospel, as well as the cry from California with its transplanted heathenism, from our chaotic South, in the lodges of the Indians and our advancing frontier.

That the success of the A. B. C. F. M. the past year demonstrates the wisdom and necessity of State and even Conference Committees to call the attention of our churches to our obligations to those agencies which we have created to carry on the work of the gospel.

That we recommend the six causes mentioned on page 5 of our Minutes of 1875, as our peculiar denominational agencies of beneficence, and the American Bible Society as the agency upon which all these, in common with all evangelical agencies in the land, in a meas-

ure depend, as the seven causes which claim our generous support in preference to other causes. We recommend that each church prayerfully choose to which of these causes it will contribute. We recommend the appointment by each local conference of one of its members to superintend each of these causes within its bounds, and the appointment by this General Association of a person who shall exercise such superintendence throughout the State.

We recommend the weekly offering plan as the Biblical, the common sense and the one successful method of accomplishing under this system great and permanent work in obedience to our Lord's command to evangelize the world.

We recommend the appointment by this body of a committee of three who shall be instructed to bring this whole matter to the notice of the churches, and so far as they can to secure their co-operation in the plan.

#### ON THE ALBANY FUND.

[Minutes of 1853, pp. 10, 11, 12.]

A committee was appointed to nominate the State committee required by Article VI. of the plan adopted by the Albany Convention for raising a fund of \$50,000 for the erection of houses of worship at the West, and also to recommend such regulations as they shall judge important for the guidance of that committee in the distribution of such part of that fund as may be apportioned to this State. They subsequently reported as follows:

Your committee would take this occasion to say first of all that they regard the \$50,000 fund, collected chiefly from the stronger and more affluent churches of our order to aid those that are feeble at the West in erecting houses of worship, as a generous and Christian free will offering, highly creditable to the benevolence and wisdom both of those who devised the plan and of those who furnished the means for its accomplishment. In this good work we distinctly and with thankful joy recognize the hand of God, and we feel assured that those whom God has honored as the happy almoners of this noble benefaction, the churches of Michigan will ever hold in grateful remembrance.

That difficulties may not arise in the distribution of that part of the fund which may be apportioned to this State, the committee now to be appointed upon whom this important duty may be devolved, will need to act with much deliberation and prudence in order to secure the benefits of this fund to the largest number of our feeble churches, and with a view to the best accomplishment of the whole work your committee submit the following recommendations:

1. That the members present of each of the local associations nominate to the body a committee of three to act as a local committee for their association, to whom the churches within their bounds desiring aid shall first present their application, and whose duty it

shall be to report to the State committee full and accurate particulars relative to the needs of each of the applying churches.

2. That the committee of five provided for by the plan adopted by the Albany Convention, to be styled the State committee, consist of the Rev. L. Smith Hobart of Ann Arbor, Rev. A. S. Kedzie of Union City, Rev. H. L. Hammond of Grand Rapids, Deacon S. S. Barnard of Detroit, and Deacon Henry Post of Victor.

3. That this committee have power to fill any vacancies which may occur in their number until the next meeting of the General Association; that they follow strictly the regulations laid down in the plan adopted by the Albany Convention; that they provide, as well as they may, drafts and plans of churches; that, upon receiving applications for aid with the reports of the local committees, they meet and make such appropriations from the fund as they shall deem proper; that they keep full and permanent records of their proceedings, and that they report annually to this body.

4. That the committee expend not to exceed the sum of \$5,000 the present year, and that they appropriate in each case in which they grant aid a sum as small as in their judgment will meet the necessity of the church.

5. That the Association appoint a treasurer for the State Committee, who shall receive that portion of the Church building fund apportioned to Michigan, and invest the same as securely and profitably as possible. The said treasurer shall disburse money from this fund only on orders signed by at least three of the members of the State Committee.

6. That the State Committee report to the next meeting of the General Association any expense which they shall have necessarily incurred in the prompt and most cautious discharge of their duty, and that this body then provide for their relief.

[Minutes of 1854, p. 12.]

Rev. H. L. Hammond, Secretary of the State Committee for disbursing the church building fund, presented their report. From this it appeared that the sum of \$8,000 was received by their treasurer from the Central Committee appointed by the Albany Convention; that the same had been securely invested, and that up to June 1 there had accrued of interest \$325.05. It also appeared that appropriations had been made to 15 societies amounting to \$3,705—that there were then in the hands of the committee 11 other applications for aid upon which they were disposed to appropriate \$2,975—and that the expenses incurred by the committee during the year amounted to \$62.38. (This last sum was ordered paid out of the interest accruing on the fund). The committee anticipate applications before the close of the year for a larger amount than the means remaining in their hands will enable them to meet.

[Minutes of 1855, p. 10.]

Rev. H. L. Hammond, Secretary of the State Committee for disbursing the church building fund, presented their report. From this it appeared that the entire fund of \$8,000, together with the interest which had accrued upon the same, amounting to \$563.34, had been expended; that the expenses incurred by the committee in the work during the two years past amounted to \$102.38; that the remainder had been appropriated to aid 33 societies in the erection of houses of worship; that of these some had been already completed, others were in process of erection and a few had not yet been commenced. It also appeared that there were several other societies already in urgent want of like aid and that still others soon would be. The committee ask what shall be done for them?

[Minutes of 1858, p. 7.]

Rev. L. Smith Hobart, of the State Committee on the church building fund, reported that the entire amount apportioned to Michigan from the first church building fund had been disbursed; that \$500 had been apportioned to this State from the second fund, which sum has not yet been drawn for the want of authority specially to draw and disburse money from this second fund, and that there are now before the committee applications for twice the sum named above. Report accepted, and a committee appointed to disburse \$500, or whatever sum has been or may be apportioned to this State, from the second fund raised to aid in the erection of houses of worship.

## ON QUESTIONS OF CHURCH POLITY.

[Minutes of 1843, pp. 5, 6.]

*Resolved.* That while it may be competent for Christian persons to organize themselves into a church without a regular minister of the gospel to preside in their meeting, yet it is not advisable that churches should be constituted without ministerial aid, except in extreme cases.

The question, "Is it consistent with Congregational usage for ministers in ordinary circumstances to unite with an ecclesiastical body while as yet they are not regularly dismissed from the body with which, at one time, they may be connected?" was considered and answered in the negative.

The question, "May a layman be allowed to prefer and prosecute charges against a minister before the Association to which that minister belongs?" was discussed and answered in the affirmative.

The question, "Is it expedient for Congregational churches to stand alone rather than unite with Presbyterians on the accommodation plan?" was discussed and a motion to answer in the affirmative was indefinitely postponed.

The question, "Is it expedient for a Congregational minister to baptise by immersion one who has been baptised in infancy?" was considered and answered in the negative.

[Minutes of 1861, pp. 7, 9.]

The Kalamazoo Association requested by formal resolution the General Association to give such advice and recommend such action with reference to the reconstruction of our local association as may seem to be best. The request was referred to a committee of two from each Association who subsequently reported as follows: "After looking over the ground as far as we are able, we find difficulties insuperable in the way of advising any plan for a general reconstruction of the local Associations. We recommend, however, when two Associations lie side by side, one of them too large and the other inconveniently small, that they meet in convention by pastors and delegates from churches and arrange such readjustment of their boundaries as they shall find desirable.

[Minutes of 1883, p. 9.]

WHEREAS, The membership of this body, by its constitution, consists of churches and of ministers "in regular standing in any local Conference or Association in this State which assents to the constitution of this General Association;" and,

WHEREAS, It may occur that a church or minister, or both, may be unjustly excluded or expelled from such local Conference or Association, and so be deprived of fellowship in it and in this General Association; therefore,

*Resolved*, That the General Association of Michigan deem it to be both orderly and expedient for a church or minister that may be excluded or expelled from membership in any Association or Conference in connection on grounds or charges claimed to be insufficient or false, to call the attention of the body doing the alleged wrong to the points of grievance, and to invite it to join in calling a mutual council to review the case and advise in the matter, and on its refusal or neglect to do so, to call an *exparte* council for the same purpose.

## ON SUNDAY SCHOOL WORK.

[Minutes of 1879, p. 19.]

*Resolved*, That a committee of three be appointed to consider the Sunday school interests of our churches and present their views to the local conferences in the fall, or, if deemed desirable, to address the churches directly by circular and report to this body next year.

[Minutes of 1880, p. 13.]

*Resolved*, That this General Association recognizes the value to our churches of the objects sought to be accomplished by the Congre-

gational Sunday School Congress which is to meet at Chautauqua in August next, and approves the program of exercises already announced.

[Minutes of 1881, p. 13.]

*Resolved*, 1. That we recommend the appointment of a State Committee of three by the General Association annually, whose Chairman shall serve as a Sunday School Secretary to operate in harmony with the general Sunday School Secretary of our denomination, and that this committee coöperate with the local committees of the districts.

2. That there be an annual Sunday School Convention in each district, as such districts shall be divided by State and local committees.

3. That such members of each local Conference or Association as are now present assemble by themselves and nominate a temporary committee of three in each conference to coöperate with the State Committee till the next meetings of the conferences and associations, when permanent committees shall be formed for the same purpose.

[Minutes of 1882, p. 14.]

1. We suggest that the plan adopted by this body last year, consisting of a committee of three, whose Chairman shall act as State Secretary, be continued.

2. That we recognize with satisfaction the good work accomplished last year and are encouraged to expect that increasingly valuable results will be achieved in the year before us. To aid in their accomplishment, we beg to submit the following: (1), That we seek to make every Sunday School in the State feel that the General Association has a watchful and prayerful interest in them—that the committee, in the person of the Secretary, or by members of the committee by appointment, meet with the local committees and help them to carry institutes and a Sunday School meeting to every Sunday School needing them; (2), that the needs of such schools as require assistance shall be carefully considered by the general and local committees, who shall secure from the Publication Society and other sources such help as may be required; (3), that the State Committee carefully gather the statistics of our Sunday Schools in the most effective manner, so that we may know the exact condition of them.

3. We would suggest that pastors, at the time of electing delegates for the local conferences or associations, endeavor in all practicable cases to have their Superintendent elected as one of the delegates, and we urge the importance of local conferences and associations continuing the assignment of a part of the meeting to Sunday School interests.

A committee, in a paper upon this general subject, also reported the following resolutions:

We believe it to be of the utmost importance that the children in our Sunday Schools be accustomed as early in life as possible to

attend the services of the house of God with their parents. The exercises of our Sunday Schools should be conducted with reference to securing in the pupils their love of divine worship throughout life. Such hymns should be sung and such scriptures learned as will familiarize Sunday School scholars with the services of the sanctuary.

2. That we hold instruction in the scriptures to be the great business of the Sunday School; its attractions, entertainments, illustrations and helps should be used to secure and promote the knowledge of God's Word as able to make the young wise unto salvation through faith which is in Christ Jesus.

[Minutes of 1882, p. 21.]

*Resolved*, 1. That, in future meetings of this body, the cause of Sunday Schools be given a more prominent place upon its program; that more time be devoted to the discussion and consideration of its merits, to the end that there may be awakened in pastors and delegates a greater enthusiasm in a work which, in our opinion, lies at the foundation of the future growth and prosperity of our churches.

2. That we earnestly recommend that all our Sunday Schools adopt and use our own lesson helps, Sunday School papers and general Sunday School literature, in preference to any other body or publishing house.

[Minutes of 1884, p. 17.]

1. We recommend the adoption of the plan recommended by the National Council of securing answers to the following questions, to be incorporated in the statistics gathered by the State Association: (1.) The name and address of the Sunday School Superintendent. (2) The whole number of officers, teachers and scholars belonging to the school. (3.) The average attendance for the year. (4.) The amount contributed by the school for benevolence during the year. (5.) The percentage of the scholars attending the church.

2. We recommend to the churches that they should observe annually the second Sunday in June as Children's Day.

3. We recommend the appointment of a State Superintendent in connection with the Congregational Sunday School and Publishing Society, who shall give his time and attention to the Sunday School work of the State, holding conventions, institutes and associations, and to missionary work in destitute regions. The Superintendent should be ex-officio a member of the State Sunday School Committee, who should constitute an advisory board.

[Minutes of 1888, p. 14.]

*Resolved*, That we rejoice in the increasing advantages to our Sunday School interests through the faithful work of Superintendent E. W. Miller, as this increase appears in the greater number of new schools organized, the larger contributions made by the churches to the work of the Congregational Sunday School and Publishing Society,

and in wiser and more efficient methods of teaching and work. We would urge the prosecution of this work with greater zeal and commend it to the local association Sunday School Committees, and the individual churches and schools for most hearty financial as well as active support.

## ON BENEVOLENT SOCIETIES AND SLAVERY.

[Minutes of 1853, pp. 15, 16, 63.]

The Committee on the relations of the American Home Missionary Society to Slavery presented an extended report which was unanimously adopted and ordered to be printed with the minutes. It closed with the following resolutions:

*Resolved, therefore,* That this General Association do cordially approve of the American Home Missionary Society and commend it to our churches as an organization from which it is safe and blessed to receive and to which it is more blessed to give; and

WHEREAS, Insinuations and charges of wrong have been made against this Society in its relations to slavery too vague in their character and too general and sweeping in their aim to admit of refutation; therefore

*Resolved,* That we will frown upon all such accusations unless their authors and abettors will make specific allegations and hold themselves responsible for the same.

The committee in relation to the American Board for Foreign Missions presented the following report, which was adopted, and the committee continued to report more fully next year:

The committee appointed to report concerning the relations of the American Board of Commissioners for Foreign Missions to American slavery, and also some expression of opinion concerning the "American Missionary Association," take it for granted that, in the limited time given us, it will not be expected that we enter into detail concerning the relations of the former to what is so confessedly evil in its nature and evil in its influences; nor that we tell how anxious the latter organization is to be rid of all responsibility with respect to that sin. The most that we can do is to recommend that, as an Association, we very distinctly say:

1st, That we very much regret that the "American Board" has ever sustained any such relations to slavery as to deprive it of the sympathy of any of the true friends of missions.

2d, That we truly sympathize with that Board in all its efforts to be rid of blame in sustaining this evil—while at the same time it conscientiously seeks to secure the greatest good to Zion as committed to its trust.



3d, That in case any in the midst of us are dissatisfied with the position or the progress of that Board in respect to this evil, we hope such persons or such churches will exert their Christian energies for the salvation of the world through the "American Missionary Association," in which we have confidence, and by which we hope will be secured grand and glorious results; and

4th, That those sustaining the one of the missionary organizations will avoid criminating or in any manner hindering those sustaining the other in their common work.

[Minutes of 1854, p. 11.]

The report on the relations of the American Board of Foreign Missions to slavery was taken up and after full discussion the following resolution was adopted:

*Resolved*, That we approve generally the principles expressed in the able report of the committee on the connection of the American Board with slavery; yet, in consequence of the widely published declarations of a Secretary of the Board upon this subject since the appointment of this committee, we judge it not expedient to publish the report; but in view of the information which it conveys to us, we rejoice in the progress the Board have made in their effort to exclude slavery from the mission churches; and in the hope that they will make yet more rapid progress in the same direction, we commend the Board to the patronage of the churches.

[Minutes of 1854, pp. 6, 39.]

A committee appointed at the last meeting to investigate the relations of the American Tract Society to slavery presented an extended report, which was adopted and ordered to be printed in the minutes. It closed with the following resolution:

*Resolved*, That we call upon the American Tract Society to publish a tract embracing quotations from the Word of God so as to make prominent in direct rebuke of slavery at least these points, viz: 1st, God's teaching concerning the universal brotherhood of our race; 2d, God's declarations concerning oppression; 3d, God's teaching in respect to justice in the prompt requitement of labor as forbidden by slavery; 4th, God's sympathy for the poor and oppressed; 5th, God's teaching as to the sanctity of marriage, as it is practically annulled by slavery, and His abhorrence of licentiousness as fostered by oppression; and 6th, God's teaching concerning the duty of religious instruction as so successfully discouraged by American slavery.

#### ON A MORE ADEQUATE SUPPLY OF THEOLOGICAL STUDENTS.

[Minutes of 1882, p. 18.]

The committee on this subject desire to emphasize the need there is that the attention of ministers and churches be called to the pain-

ful fact that, for the last ten years, the number of students in the Theological Seminaries has been steadily decreasing. At this moment 107 men are urgently needed to occupy fields in the West and the New West. Others are needed in the East and South, and still others on the Pacific coast and in foreign lands, while the total number in the graduating classes of our seven Theological Seminaries is but 95. At a time when foreign population is pouring in upon us as never before, when the work of home evangelization assumes an immeasurable importance, when each year becomes a pivot upon which the character of coming generations must turn, we find our advance movement hindered and threatened with partial defeat for the want of men suitably trained for the leadership of the host. In our own State there is pressing and present need of additional men, and our Home Missionary Superintendent, after extensive correspondence with the sources of supply, both in this country and abroad, sees little prospect of being able to meet the need. In the face of this peril your committee recommend the Association to urge upon pastors as a solemn responsibility: (1.) That they lay these alarming facts before the churches and seek to impress them with the truth that they are as responsible for raising up a ministry as they are for its support. (2.) That they labor to turn the attention of young men possessed of suitable gifts and grace towards the ministry. (3.) That they endeavor to awaken in Christian parents a willingness to consecrate the choicest of their sons to this service. (4.) That they inquire whether these facts do not make it an imperative duty to give Olivet and Oberlin Colleges, and our Theological Seminaries, a larger place than heretofore in their sympathy and benevolence. (5.) That the Association request the Business Committee to give a place on the program for next year to a paper for the consideration of the topic, "The causes of the diminution of the Christian Ministry and the best methods for its increase."

#### ON OLIVET COLLEGE.

[Minutes of 1851, p. 7.]

Having listened to a statement of facts concerning the Olivet Institute, we do cordially express our conviction that this institution is eminently worthy of the sympathy, patronage and assistance of the churches we represent, and of the friends of education and religion in this State and elsewhere.

[Minutes of 1864, p. 12.]

WHEREAS, Professor Morrison has presented to this Association certain statements concerning the present position and aims of Olivet College; therefore,

*Resolved*, 1. That, in our judgment, in respect to thorough discipline, sound scholarship and prevalent moral and religious influences, Oli-

vet College merits the special commendation of the friends of Christian education in the State.

2 That we approve and hereby second the application for aid recently made by the trustees of the College to the "Society for the Promotion of Collegiate and Theological Education in the West."

3. That we congratulate the trustees and friends of the college on the growing usefulness of their institution, bid them Godspeed in their efforts to secure an adequate endowment, and recommend the College to the liberal patronage and aid of the friends of learning in the State and of the benevolent everywhere.

[Minutes of 1866, p. 12.]

WHEREAS, God in His providence has graciously been pleased to enlarge the usefulness of the College at Olivet, rendering an increase of accommodation for students an imperative necessity; therefore

*Resolved*, That we most cordially commend to the favorable regard of the benevolent in our churches the effort now being made for that purpose by its friends and guardians.

[Minutes of 1870, pp. 15, 16.]

*Resolved*, That this General Association has heard with pleasure President Morrison in regard to Olivet College, its present prospects and future promise, and that we also most fully endorse it and commend it to the churches under our care, and ask for it the largest liberality this Memorial year in order that it may be placed in a position of entire independence and be made free from all pressing embarrassment to prosecute more efficiently its noble work in behalf of Christian education.

[Minutes of 1873, p. 15.]

*Resolved*, That the sum of \$37,000 be raised by the Congregational churches of the State for Olivet College; that the sum be, by a committee, apportioned to the several conferences, and that two or three men in each conference be appointed a committee to secure its collection.

[Minutes of 1874, p. 71.]

*Resolved*, That in view of the fact that \$67,000 have been pledged to Olivet College on condition that there shall be raised the additional sum of \$23,000 by July 1 next, we deem it of vital importance to the interests of that institution that this sum be immediately raised.

*Resolved*, That we believe it to be the duty of every clergyman of this body to make every reasonable effort to raise this sum for Olivet College previous to the time specified.

#### ON MINISTERIAL EDUCATION.

[Minutes of 1854, pp. 13, 39, 40.]

The report on theological education was taken up and the following resolutions adopted:

*Resolved*, That we adopt the report of the committee, highly approving the plan for a theological seminary which is proposed therein, and that we authorize the secretary to confer with other ecclesiastical bodies in the Northwest for the purpose of securing its approval by them and the adoption of such measures as may be necessary for the accomplishment of the object in view.

The leading object of the plan which was referred to this committee is to combine as far as possible the two systems of preparation for the ministry—that formerly prevalent in which those desirous of becoming ministers of the gospel placed themselves under the instruction and guidance of pastors, and the more recent method by means of theological seminaries.

The report strongly approves this object and the main features of the plan proposed for its accomplishment. It also urges earnestly that the present great need of those who are preparing to preach the gospel, both in respect to maintaining through their course a state of ardent and practical piety, and to the happy and successful prosecution of their work immediately upon entering the ministry, is the combination of thorough theological instruction with skillful pastoral training.

The report recommends the adoption of the plan in the following form:

1. Let Congregationalists undertake the establishment at some eligible point in the Northwestern portion of our country of a theological institution of the highest grade—one that shall possess a full and able board of professors, an ample library, a suitable edifice, and that shall conduct its students through a complete course of theological learning.

2. Let the course of instruction in such an institution for each year be divided into two terms: (1). A lecture term of six months' continuance, during which the faculty shall be required to give instructions in the usual method by recitations, lectures and reviews. (2). A reading term occupying the remainder of the year, during which the students shall be required to pursue a prescribed course of reading under the aid and counsel of those churches where they may choose to reside.

3. At the close of each reading term let the students be required to present to the Faculty a certificate of approbation from the ministers with whom they have resided during such term, and to sustain a thorough examination upon that part of the reading course assigned to that term, and let the degree of Bachelor of Divinity be conferred upon those who complete the full course of study.

4. Let each of the States which would be principally interested in such an institution supply the means to endow a professorship, and let the management of the institution be placed in the hands of a board of trustees to be elected in equal numbers by the General

Associations of those States which coöperate in effecting the endowment.

5. Let the institution be located in that city or village, generally central and easily accessible, the people of which shall most amply provide the means for procuring the needful grounds and buildings, it being understood that no other building will be required than such as will supply suitable rooms for lectures and recitations and the convenient reception and use of the library.

6. For the purpose of providing a library let a contribution be taken annually in all the Congregational churches in the Northwest.

[Minutes of 1855, p. 9.]

*Resolved*, That we regard with increased interest the plan for theological education reported to this body at its last meeting, which has resulted in the organization of the Chicago Theological Seminary.

*Resolved*, That we commend this institution to the warm regards and earnest prayers of our churches as their chief reliance for the education of their sons for the Gospel ministry, and for the future supply of evangelists and pastors within our borders, and that we urge upon them, in connection with sister churches in the West, to undertake with all possible liberality its full and prompt endowment.

[Minutes of 1859, pp. 5, 6.]

The committee on the subject of education reported that they had addressed a circular to the churches calling attention to the subject of aiding young men preparing for the ministry, and soliciting contributions for that purpose. The amount received by the committee was \$133.67. Of this sum \$115 was appropriated to aid two young men who are members of the Sophomore class in our State University, and \$18.67 remain unexpended in the hands of the committee. Report accepted.

[Minutes of 1860, pp. 10, 11.]

*Resolved*, That in case our arrangement be made with the American Education Society by which it will aid our students, then the Secretary of the Education cause in our body be directed to forward all funds collected to that society; otherwise to apply the funds contributed as the contributors may direct; or, in case no directions be given, to apply them to the aid of the students in the Chicago Theological Seminary.

[Minutes of 1870, pp. 35, 36.]

1. We suggest that candidates for licensure be examined by competent authority upon what they *know*, as well as upon what they *believe*, and that no man be recommended to the full position of a preacher who has not fulfilled the literary conditions required for admission to our theological seminaries and pursued a course of theological study equivalent to that laid down for seminary classes.

2. We recommend the establishment of a sufficient church library in every church according to its means.

3. We think it advisable that ministers should preach, at least a part of the time, for the purpose of giving instruction in the Sunday School in course, and of meeting modern difficulties.

4. We desire a committee of our ablest ministers who shall thoroughly examine and recommend to their brethren the best works upon the themes met in the pulpit, who shall annually recommend to the Association these best works, with the grounds of their recommendation.

5. We hope to see in our theological seminaries a Professorship of Modern Apologetics, which shall teach young men how to meet the religious difficulties of the present time.

6. We recommend to the district associations of the State to prepare from time to time thorough discussions of present questions, in pulpit form, to be preached in the different pulpits of the separate districts, as occasion presents.

[Minutes of 1877, p. 16.]

*Resolved*, That the education of worthy young men for the gospel ministry lies at the foundation of the evangelization of our land.

*Resolved*, That we recognize the duty of both ministers and churches to urge upon the young men who are candidates for the ministry the importance of a thorough education, when practicable, for their work.

[Minutes of 1890, p. 23.]

The committee to whom was referred the overture of the Genesee Association, asking for the appointment of a committee by the General Association to prepare a course of study, literary and theological, for the use of candidates for the ministry of our churches, presented a report (which was adopted) recommending the appointment of a committee of five, who shall be instructed to prepare such a course of study, and report at the meeting of this association in 1891, or in the columns of the *Beacon* as soon as practicable—and that such course of study be commended to the local associations for their use—and that ordaining councils be requested to make such course their guide in the examination of candidates.

*Resolved*, That, in the judgment of this body, no person whose full ordination to the eldership was incomplete in the body whence he comes to our local associations for membership and to our churches for service, should be received until he is ordained by council, or unless he gives promise that such ordination shall be sought.

#### ON SABBATH OBSERVANCE.

[Minutes of 1848, pp. 6, 7.]

*Resolved*, That, as an Association, we feel under infinite obligations to Almighty God for His appointment of the Christian Sabbath, and His command to keep it—as merciful as it is absolute.

*Resolved*, That it is a source of pain, and a grief, to this Association to find that the holy Sabbath is so awfully desecrated by so large a portion of our fellow mortals, and that so many professing Christians in this respect cannot be held guiltless.

*Resolved*, That we recommend to our ministers belonging to this Association to endeavor, by every means in their power, to stem the torrent of iniquity, so offensive to God, so injurious to His church, and so destructive to the souls of our fellow men.

*Resolved*, That we are grieved to find that some of the members of our churches are accustomed to travel on the Sabbath, and also to visit the postoffice for the purpose of receiving letters and papers on that holy day, and that we recommend to our ministers and churches by precept, example and discipline to set their faces as a flint against this crying sin.

[Minutes of 1857, p. 9.]

*Resolved*, That a committee of three be appointed to correspond with other religious bodies in this State on the subject of railroad violations of the Christian Sabbath, and to adopt such action as they may, after due correspondence, deem wise and expedient to bring before the directors of the various roads running through our State the evils resulting from such violations.

[Minutes of 1859, p. 10.]

*Voted*, That the question in reference to the justifiability of Christians holding stock in plank roads which employ men to take toll on the Sabbath; also, in reference to the justifiability of Christians being thus employed, be referred to a committee to report to the Association next year, and that this committee be instructed to consider also the general subject of Sabbath desecration by incorporations.

[Minutes of 1860, pp. 5, 9, 10.]

The committee reported, and the question of the adoption of the report was temporarily laid upon the table. Subsequently it was taken up and the following resolution adopted:

*Resolved*, That whenever any specific cases, like those referred to in these questions, occur, all needed direction will be obtained from ministers and others, in whom confidence is placed, or from councils called to take into account all the facts of each particular case.

[Minutes of 1876, p. 16.]

*Resolved*, That, mindful of the importance of the Sabbath, not only to the cause of Christ, but also to the welfare of the nation, we heartily approve of the action of the Centennial Commission in closing the exhibition on that day, and that we earnestly protest against the efforts made to induce them to reverse their decision.

[Minutes of 1885, p. 17.]

A communication was received from the W. C. T. U., in session at Albion, requesting the Association to authorize its moderator and

secretary to sign a petition in behalf of a better public observance of the Sabbath in three particulars: (1), That there be no more government contracts for carrying mails on the Sabbath; (2), the prohibition of inter-State commerce on the Sabbath; (3), the forbidding of military drills, musters and parades on that day. It was so voted.

[Minutes of 1886, p. 23.]

WHEREAS, We believe that the sacred observance of the Lord's Day by all the people of this land to be not only divinely enjoined, but also absolutely essential to the preservation and welfare of our republic; therefore, as an Association, we resolve:

1. That we deprecate the publication and circulation of secular newspapers upon that day.

2. That we protest against the running of passenger and freight trains and steamboat excursions on the Sabbath.

3. That we urge upon the government a cessation of the carrying and delivery of the mails upon Sunday.

4. That it is desirable, in view of the effect late hours of service have upon the Sabbath observance, that all business firms close their stores at an earlier hour on Saturday night; and lastly,

5. That, as Christians, we will be careful to present a more exemplary method of observing the Lord's Day in regular attendance upon public worship and study of the Scriptures, and in discountenancing worldly reading and conversation, and traveling and riding for pleasure.

[Minutes of 1891, p. 28.]

WHEREAS, There is discussion relative to the opening of the Columbian Exposition on Sunday, and we believe such opening would be fraught with peril to the moral and religious interests of our country; therefore,

*Resolved*, By the General Assembly of the Congregational churches of Michigan, representing 317 churches and 23,821 members, that we earnestly urge those in authority to close the Exposition on Sunday.

*Resolved*, That a copy of this resolution be sent by the Secretary of this association to the Michigan Commission of the Columbian Exposition, and also to the Secretary of the Board at Chicago.

[Minutes of 1892, p. 36.]

*Resolved*, That this Association deeply sympathise with the Journeymen Barbers' International Union in their struggle to abolish Sunday work; that we wish them the fullest success in this effort, and hereby pledge our influence in every right way to aid the afore-said Union in their righteous desire to realize for their own individual welfare the benefit of the Lord's exposition of the Sabbath law, viz: "The Sabbath was made for man and not man for the Sabbath."

[Minutes of 1892, pp. 38, 39.]

*Resolved*, That the Michigan Congregational Association recognizing the menace to the observance of the Sabbath and to the rights of



the laboring classes to one day's rest in even, by the proposed opening of the Columbian Exposition upon the first day of the week, and the violation of order and sobriety by the sale of liquor on the grounds, respectfully and earnestly protest through their representatives in Congress against such action, and request that both the closing of the Exposition on Sunday and the exclusion of the sale of liquors on the premises be urged by them as conditions of granting further aid from the national treasury.

#### ON A NATIONAL COUNCIL.

[Minutes of 1845, p. 11.]

*Resolved*, That this Association approve the suggestion of holding a General Convention of Western Congregationalists in 1846.

*Resolved*, That Messrs. Hobart, Thompson and Hammond be appointed a committee to report to this Association a plan for calling such a convention.

This committee subsequently reported, recommending the appointment of a committee whose duty it shall be to determine the place of holding the contemplated convention, to fix the day in the month of May or June next when it shall convene, and to address an invitation to attend the same to all those orthodox Congregational ministers in our country and the adjoining provinces who are members in regular standing in the Associations within the bounds of which they reside. Every church of orthodox Congregationalists shall be invited to a representation in the convention by one delegate duly chosen for that purpose, and the committee shall give an early extensive publication of their call through the public press. The report was adopted and the same persons were appointed the committee recommended in the report.

[Minutes of 1846, p. 7.]

The committee appointed last year to call a Western Congregational Convention made a report which was adopted. The following resolution was also adopted:

*Resolved*, That this Association having heard the report of the committee appointed at our last meeting to call a Western Congregational Convention, and having read the proceedings of that convention, desire to testify their pleasure that so large a body from so wide an extent of country was convened, and that so much so important to the interests of the Congregational cause in the West was so well accomplished, and we do especially desire to testify our entire approval of the action of that convention on the subject of the Plan of Union of 1801 between the Presbyterians and Congregationalists.

[Minutes of 1852, pp. 5, 6, 10.]

WHEREAS, The General Association of New York, at their meeting in September last, were of opinion that a general convention of

the Congregational ministers and churches of the United States ought to be held for the purpose of considering their relation to the work of home missions as conducted by the A. H. M. Society, having special reference to two points, viz: Co-operation with Presbyterians and the support of missionaries in slave-holding churches; and

*WHEREAS*, The committee appointed by the General Association of New York with a view to the calling of such a convention, have issued a circular letter asking the advice of Congregational bodies in other States in relation to the holding of such a general convention; therefore,

*Resolved*, That we declare our most cordial approval of the measure, believing that it will tend strongly to make manifest at the earliest time, and in the happiest manner, the duty of Congregationalists with respect to the important topics above referred to.

*Resolved*, That we recommend that the said convention be held at Cleveland, Ohio, during the week immediately preceding the next meeting of the A. B. C. F. M., and that the call embrace all Congregational ministers who shall present certificates of regular membership in local Associations; also that all Congregational churches be invited to membership in the body by one delegate from each church who shall present a certificate of his appointment.

[Minutes of 1856, p. 12.]

Having understood that the American Congregational Union propose a general convention of Congregational ministers and delegates from the churches to be held in September next—similar in constitution and aim to the convention held at Albany in 1852; therefore,

*Resolved*, 1. That we cordially respond affirmatively to that proposal.

2. That we urgently recommend the raising of a church building fund of \$100,000 on the same basis as the fund formerly raised.

[Minutes of 1865, p. 10.]

*Resolved*, That this General Association approve the course of the Secretary and of the last and present Moderator, in attending the meeting in Broadway Tabernacle, New York, last November, preliminary to the National Council, and in representing this body in said meeting.

[Minutes of 1871, p. 12.]

*Resolved*, That this General Conference favor the organization of a statedly recurring National Council of Congregational churches; that we accordingly invite the Congregational churches of the State, through their local conferences, to appoint delegates to attend the first meeting of said council, and that we proceed to appoint delegates-at-large according to the plan of representation recommended by the Boston convention of committees, held December 21, 1870.

[Minutes of 1875, p. 13.]

*Resolved*, That while in general we approve of the proceedings of the late National Council at New Haven, we desire to express our special gratification in their action with reference to interdenominational co-operation and consolidation of our benevolent societies.

## ON THE RELIGIOUS PRESS.

[Minutes of 1844, p. 5.]

*Resolved*, That it is expedient for this Association to attempt the publication of a monthly periodical to be devoted to the exposition and defense of the Congregational system of church polity and to the promotion of religion generally.

[Minutes of 1845, p. 12.]

The committee appointed last year to establish and conduct a monthly paper made their report.

*Resolved*, That the General Association of Michigan hereby transfer their right and ownership in *The Michigan Congregationalist*, together with their responsibility with regard to the same, to an association consisting of Rev. Messrs. H. L. Hammond, L. Smith Hobart and John D. Pierce, who propose to continue the publication.

*Resolved*, That this Association do cordially recommend to the ministers and churches connected with this body to continue and extend their patronage to *The Michigan Congregationalist*.

[Minutes of 1849, p. 7.]

*Resolved*, That we recommend the *Independent* to the churches in our connection as a religious paper, edited with great ability, advocating with judicious earnestness the principles of our ecclesiastical polity, of a truly evangelical spirit, well adapted to promote their acquaintance with religious enterprises, and to foster their piety.

[Minutes of 1850, p. 5.]

WHEREAS, Christians, however humble their sphere and quiet their calling, are the light of the world and the salt of the earth, and are to let their light shine; and

WHEREAS, In our government they have direct part in power and great responsibility; and

WHEREAS, Our National Government at this time is necessitated to do with slavery, and in it slavery now is the great question, and God by His providence is calling for a settlement of this matter on principles of eternal righteousness; therefore

*Resolved*, That at such a time as this all Christians, whether in private stations, ministers or editors, representatives or senators, should both feel and act in this matter, and are bound to draw from the Word of God their motives and rules, and be wholly moved by these and wholly unmoved by all others whatsoever.

*Resolved*, That we are gratified and strengthened much by the excellent position the *Independent* has taken as respects the relations of Christianity and politics, and while some other religious papers have not been wanting in this, yet we deem the very distinct position taken by the *Independent* that the religion of the gospel does of right and in fitness thoroughly have to do with civil affairs, an epoch in the history of religious journals promising well, and what prayer and sympathy and effort may do to sustain the editors and proprietors of the said paper in their good work, we heartily accord.

[Minutes of 1853, p. 11.]

*Resolved*, That this Association regard the *Congregational Herald*, published at Chicago, as a religious family newspaper, and eminently adapted to meet the wants of the churches in the West, and that we cordially commend it to the patronage of the ministers and churches connected with this body.

[Minutes of 1855, p. 11.]

Rev. N. H. Eggleston, of Chicago, made a statement in behalf of the *Congregational Herald*, after which the following resolution was adopted:

*Resolved*, That this Association regard the *Congregational Herald* as eminently worthy of the confidence of our churches and earnestly commend it to their liberal support.

[Minutes of 1856, p. 9.]

*Resolved*, 1. That this Association prize the *Congregational Herald* as eminently worthy of our confidence and as an indispensable medium of intercommunication among our churches.

2. That we will encourage its circulation in our churches.

[Minutes of 1860, pp. 7, 8.]

*Resolved*, That the fellowship of our churches and their mutual co-operation in the promotion of the work of God among ourselves, is conditioned in many respects upon their being mutually informed of each other's particular state and doings, and that such information cannot be obtained through any metropolitan papers whose sphere of observation and influence is the whole nation. For these and other important reasons we earnestly commend to the special patronage of all our ministers and churches our own paper, *The Congregational Herald*.

[Minutes of 1864, pp. 8, 12.]

A committee was appointed to confer with parties in this city (Detroit) with reference to the establishment of a Congregational religious newspaper in this State. The committee subsequently presented a report recommending the establishment of such a paper as desirable and feasible. After discussion the report was recommitted

with instructions to report at the next meeting of the General Association.

[Minutes of 1806, p. 14.]

*Resolved*, That this General Association stand ready to co-operate with the other General Associations of the Northwest in sustaining a Religious Denominational Paper whenever the time shall appear to have arrived for such a movement.

[Minutes of 1807, p. 28.]

*Resolved*, That we recognize the existing want of an able religious newspaper to be established in the city of New York, which shall properly represent and promote the interests of our branch of the church of Christ throughout the country.

*Resolved*, That we pledge our sympathy, our patronage and our influence to such a religious newspaper whenever founded in New York.

[Minutes of 1809, p. 12.]

*Resolved*, That the churches of Michigan are to be congratulated on having for their homes and members a paper so firm for the right and so able in its management as the *Advance* has proved itself to be, and we commend it most heartily to the acceptance of our members.

[Minutes of 1881, p. 16.]

Whatever may have been true in other ages and lands, we conceive that in this age and land a religious newspaper is needful to intellectual and moral health in every Christian family. The religious intelligence it conveys, and its quickening in matters that challenge thought, prayer, endeavor and sacrifice, show the room it fills and the want it meets. This room can be filled and this want met only by the best papers published. So we ask the families of our churches to get such a paper, whatever sacrifices or privations it may cost. We also ask the publishers of the *Advance* and *Congregationalist* to put these papers at such club rates to our home missionary churches that they shall be encouraged to make an earnest endeavor to supply their families with the same, being assured that an appetite will thereby be created which will be not only healthy but imperative.

[Minutes of 1883, p. 17.]

*Resolved*, That a committee be appointed by this Association to take under consideration the question of such a denominational paper for our own State as shall bring our churches into closer fellowship in Christian interest, and that such committee submit a report at the next meeting of this body.

[Minutes of 1885, p. 19.]

*Resolved*, That we heartily approve of the conduct and success of the *Beacon*. It has fully demonstrated the wisdom of inaugurating the enterprise and is indispensable for the efficiency of our State

work. We most earnestly urge upon the churches the enlargement of the subscription list until every family of all our congregations shall enjoy the benefits of its weekly visits and instruction.

[Minutes of 1880, p. 12.]

*Resolved*, That we recognize in the *Beacon* a most valuable agent in promoting fellowship among our churches, and an efficient aid in securing unity of purpose and action in our denominational work, and that we heartily commend it to the patronage of our people.

*Resolved*, That a committee be appointed to coöperate with the managers of the *Beacon* in securing its permanency, extending its influence and increasing its circulation.

[Minutes of 1890, p. 25.]

*Resolved*, That the General Association of Michigan put on record its appreciation of the labors of Rev. Charles H. Beale as editor of the *Beacon*. His ability and energy have given us a journal of which the State may be proud, and his unrequited services from year to year deserve our hearty thanks and support.

#### ON INTER-DENOMINATIONAL COMITY.

[Minutes of 1849, p. 5.]

The committee on the overture from members of the Presbyterian Church in Howell, touching their proposed formation of a Congregational Church, reported as follows, and it was adopted:

That upon examination and inquiry into the case they are unable to determine what would be best for them to do to advance the cause of Christ among them; that, indeed, the Association have it not in their province thus to determine, but would suggest that if they, upon mature and prayerful examination, still judge it best to organize a Congregational Church in Howell, the only orderly Congregational course is to submit the matter for advice to an ecclesiastical council.

[Minutes of 1850, p. 5.]

A memorial was received from the Kalamazoo Presbytery in relation to "the principles of Christian courtesy which ought to be observed by the churches of our denomination in regard to their respect for the discipline of each other," and was referred to a committee, which subsequently made the following report:

The question proposed is one of great interest to all the churches of our Lord Jesus Christ. We apprehend the rule to be observed in all cases, and under all circumstances, is to do to others and act in respect to others as we would have others do to us and act toward us. Unless this rule is sacredly regarded and strictly observed there can be no peace and no friendly correspondence in any community where different churches are located. This principle adopted as a standing

governing rule would prevent any serious collision, while a strict adherence to it would do honor to the Christian name and manifest a fixed regard to the great fundamental law of love and even of justice. Where, in any given case, this principle is adopted as the rule of action, the church will respect the discipline of other churches and do nothing to weaken its moral power. It will not encourage covenant breaking; it would adopt no system of proselytism; but while it maintains its own faith and peculiar views of duty with firmness and candor, it will avoid every just occasion of offense, and do nothing in derogation of the rights and privileges of others.

In respect to excommunicated persons, the church will act with great carefulness and not receive any unless fully satisfied that injustice has been done, and then not till such an investigation has been had as would be in like cases among churches in our own denomination. Where churches exclude for what we deem no offense, the case is different.

The same rule holds good here as between families. One family may not injure another—may not trample upon the rights of any other. There can be no peace and no friendly greeting where this principle is disregarded, and no acting in harmony. It is perfectly obvious that there can be no correspondence and coöperation between churches of different denominations where this rule—evidently founded in truth and right—is set aside.

We deem it perfectly clear, so clear as scarcely to be made more so by any amount of illustration, that Presbyterian and Congregational churches are bound before God and man to respect each other's discipline, and that Christian courtesy requires the adoption of and strict adherence to this rule. Without all fraternal regard, correspondence and coöperation must cease.

[Minutes of 1873, p. 22.]

*Resolved*, That, in accordance with the suggestion of the Grand Traverse Convention, a committee be appointed to secure during the year, by conference with other denominations, such harmony of action in planting churches as may be practicable.

[Minutes of 1890, p. 21.]

*Resolved*, That we cordially indorse the interdenominational Sunday School work conducted by our State Sunday School Association, as tending to develop the spirit of Christian unity and coöperation, and therefore worthy of the aid of our churches and pastors.

[Minutes of 1892, pp. 31, 32.]

Touching the matter of practical Christian comity between the Evangelical churches of the State, we believe that the time has fully come when steps should be taken to stay the waste of means and effort now devoted unnecessarily in sustaining different Christian churches

upon small or sparsely settled fields. It is too true that denominational rivalries have resulted in the mutual hindrance and detriment of each other's work in many places.

It is also painfully apparent that much of the Lord's treasure has been dissipated in the continual efforts to sustain in some localities a greater number of church organizations than the economical use of sacred money will justify. We believe that the welfare of unnumbered souls, unreached by the preaching of the gospel, requires more concerted and united action on the part of the various evangelical bodies of Christian believers in this State in order to the saving of means and efforts and a diffusion over the unoccupied and unreached fields. We also believe that interdenominational deliberation and action may greatly lessen, and possibly overcome, many of these tendencies, and materially decrease the amount of money now expended by the various missionary societies.

We therefore recommend that the initiative be taken looking to such interdenominational deliberation and action by and between the various Evangelical denominations in the State by suitable overtures to this end to the various State bodies of such churches, and that such State bodies be cordially and earnestly invited to join in the appointment by each of a committee to serve with like committees as an interdenominational committee to consider and promote these most important ends as herein set forth.

We further recommend that a committee of five be appointed, the chairman of such committee to be president of our Board of Trustees to make such overtures and to represent the Congregational churches of the State in such an interdenominational committee.

We suggest as a basis of work for such an interdenominational committee—

1. That no missionary church or Sunday school be planted where there already exists such a church or school carried on by any of the denominations that shall become parties to this plan of comity, except upon conference and mutual acquiescence on the part of the denominations represented in the agreement.

2. When other denominations, parties to such mutual agreement, have a self-sustaining or other work, no additional church or Sunday school shall be planted if it is likely to impair the ability of the organization or organizations already on the ground to remain self-sustaining.

3. The preferences of the people in the community should always be regarded by the missionary agents and individual workers as well as by denominational committees.

#### ON MINISTERIAL STANDING.

[Minutes of 1878, p. 14.]

*Resolved*, That this General Association earnestly advise our churches to be careful to employ as ministers only those who are in good standing in some evangelical ministerial body.



[Minutes of 1879, p. 15.]

WHEREAS, The attention of this General Association has been called to the inadequacy of the processes of ministerial discipline given in the Cambridge platform to the present exigencies of our churches, which inadequacy has arisen from a radical change in the theory of the ministry held by our churches; and

WHEREAS, It is of the utmost importance that the ministry of the Word be kept pure, if need be, by discipline; therefore

*Resolved*, 1. That a committee of three be appointed by this Association to draft rules of procedure to be submitted to this body at its meeting next year for its approval and commendation to the churches, by which the evils complained of may be suitably remedied.

2. That, until such rules of procedure shall have been recommended to the churches for their approval, we commend to them the following brief process of ministerial discipline, viz: If any minister or church member shall have cause of complaint against any minister of the gospel belonging to our order, and if after faithful Christian efforts in private he shall not obtain satisfaction, he shall bring his complaint before an ecclesiastical council, mutually chosen and regularly called, or, if this be refused, before an *exparte* council, which council shall go into a thorough examination of the charges brought against the minister, and shall decide whether he shall be pronounced innocent or shall be admonished or deposed.

[Minutes of 1880, pp. 20, 22.]

A committee reported a detailed method of procedure for cases of discipline of a minister and also of a church, which was adopted.

[Minutes of 1886, p. 14.]

The following recommendation, laid over from the preceding year, was adopted: Drop all distinction in the statistical tables between pastors and acting pastors; enroll all in connection with Congregational associations or conferences within the State whose membership therein has been effected on credentials by the vote of said bodies; designate all others according to fact as connected with another association, conference or denomination, unconnected or expelled, and record all ministers in connection under tables of associational membership and in alphabetical list as at present.

## ON THE AMERICAN TRACT SOCIETY.

[Minutes of 1846, p. 8.]

The committee on colportage reported the following resolutions, which were adopted:

*Resolved*, That this Association highly approve of the colporteur system as conducted by the American Tract Society in this State,

and in view of our destitutions desire an increase of laborers in this field.

*Resolved*, That we recommend the American Tract Society to the prayers and increased liberality of all our churches as presenting a most feasible method of reaching our entire population with suitable religious instruction.

*Resolved*, That, as individuals, we will preach and present the tract cause to our churches, and take up a collection for the support of colportage, unless it has previously been done, during the present year, or God's providence plainly prevents.

[Minutes of 1858, p. 11.]

WHEREAS, The American Tract Society, at its annual meeting in 1857, unanimously resolved, "that those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture and so much deplored by evangelical Christians, undoubtedly do fall within the province of this Society, and can, and ought to be, discussed in a fraternal and Christian spirit"; and

WHEREAS, The Executive Committee of that Society, appointed and accepting immediately after the passage of the instructive resolution, instead of faithfully acting upon this deliberate judgment of the Society and executing the charge thus distinctly given them, have throughout the year past busied themselves in reviewing this decision of the Society, re-judging the case, and controverting the constitutional right to do what the Society affirmed the power and obligation to do, and, in compliance with the dictation of the slave-holding interest, have refused to publish anything, however temperate and judicious, upon the moral aspects and bearings of slavery; and

WHEREAS, At its annual meeting in New York on the 12th of May last, the American Tract Society has justified and approved the course of its committee, thus annulling its solemn and unanimous decision of the previous year, and committing itself to the policy of suppressing God's testimony against the moral evils fostered by slavery; therefore

*Resolved*, That this General Association solemnly protest against this retrogression of the Tract Society from their resolutions of last year, and the deliberate sanction it has given to the policy of silence touching this sin.

*Resolved*, That we recommend to the churches in our connection to turn their contributions into other channels so long as the Tract Society shall persist in this outrageous policy.

But whereas, furthermore, we are confident that the recent action which we deplore, does not express the prevalent sentiment of the membership of that Society, but is to be regarded as the result of special endeavors to gather in the late meeting the friends of the

Tract Administration, largely composed of members in the city and vicinity of New York, and in the assurance that the present position of the Society will be disowned of God and condemned by the great body of its friends, and that it cannot long stand upon the ground upon which it is now thrust; therefore,

*Resolved*, That we will await, in the patience of hope and of prayer, the return of this beloved Society to the path of fidelity and wisdom, and that, in the meantime, we recommend members of the Society to retain their connection with it and labor for its recovery to the truth.

[Minutes of 1859, p. 7.]

*Resolved*, That this Association does not and cannot approve the attitude of the American Tract Society of New York on the subject of Slavery, but on the contrary it does approve both the American Tract Society at Boston and the American Reform Tract and Book Society at Cincinnati, and recommends to the churches to support and receive the publications of both or either of them at their pleasure.

[Minutes of 1860, pp. 9, 10.]

*Resolved*, That this body approves of the establishment of the United Western Tract Agency as an organ for the circulation of the publications of the Tract Society at Boston and of the Book and Tract Society at Cincinnati, and earnestly recommend to our churches to avail themselves of this agency for supplying themselves with the tracts and books of these Societies, and that they sustain it by their contributions and otherwise.

*Resolved*, That the treasurers of our several benevolent agencies be directed to forward the contributions of the churches to the societies which they shall direct—except in the case of the Tract Society at New York.

[Minutes of 1868, p. 26.]

WHEREAS, The American Tract Society at Boston has withdrawn its collecting agents and trusted itself to the benevolent spirit of the churches for means to prosecute its work; and

WHEREAS, It makes its publishing department support the running expenses of the Society, thus returning to the work of evangelization a live Christian literature to the full amount of the contributions of the churches; and

WHEREAS, This Society has never failed us in any great moral contest, but has been ever ready to declare the whole truth of God; therefore,

*Resolved*, That we give preference to publications of this Society and, as heretofore, commend it to the steady and increased liberality of the churches as an adequate and sufficient Tract Society.

## ON A SUBSTITUTE FOR INSTALLATION.

[Minutes of 1881, p. 13.]

Rev. Dr. A. H. Ross read a paper on this subject, which was referred to a committee of four ministers and two laymen to report next year.

[Minutes of 1882, pp. 13, 44, 45.]

The report of the committee on this subject was considered and the following resolutions finally adopted: (1), That the General Association approve the report and commend its recommendations to our churches. (2), That the pastors of our churches be requested to read the said report and recommendations to their people. The report concludes as follows:

The sum of our recommendations is this: That installation as hitherto understood be surrendered; that in its place be substituted services of recognition; that the word "recognition" be substituted for "installation" in our ecclesiastical vocabulary; and that recognition, as thus recommended, have no bearing whatever on the legal or ecclesiastical tenure. as to fact, name, salary or time of the pastorate thus recognized.

Following the lead, and somewhat the language of the paper last year, we lay before you the following statement, which we recommend to be adopted by this Association and sent as a recommendation to our churches, viz.: The General Association of the Congregational Churches and Ministers of the State of Michigan, believing that when a minister has been duly called to the pastoral office in any church, and has accepted the same, his recognition as such pastor by a council of neighboring churches is promotive of the highest interests of both pastor and people, most earnestly recommends the following process of recognition to the adoption of the churches connected with our body, viz:

1. Whenever a minister accepts a call to the pastoral charge of any church, whether for a definite or indefinite term, a council of neighboring churches of our order should be called by such church and pastor at their earliest convenience for his recognition as pastor of said church, it being understood that the action of said council shall have no bearing whatever upon the legal or ecclesiastical tenure, as to the fact, name, salary or time of the pastorate thus recognized.

2. The duties of the council shall be (1) the examination of the pastor's qualifications for the position, especially in ministerial standing, in doctrinal views and in religious experience; (2) the approval or disapproval of these by formal vote; (3) the recognition, if the vote is one of approval, in public services, as sermon, prayer and right hand of fellowship.

3. When such pastorate is about to terminate for any cause except death, the pastor and church, or either of them in case the other

refuses, may call a council of neighboring churches to inquire into and advise upon all ecclesiastical matters specified in the letters missive concerning it, but it shall be regarded as entirely orderly for the church and pastor to dissolve the pastoral relation between them without the calling of a council.

## ON A TRAINING SCHOOL FOR THE MINISTRY.

[Minutes of 1888, p. 7.]

*Resolved*, That, recognizing the importance of the establishment in our State of a school for the training of men for ministerial service among our churches, we hereby express the hope that such institution may soon be founded, and that if such school shall be instituted upon such basis, and with such plans and facilities for the work contemplated as shall meet the approval of the board of trustees of this Association, we authorize such board of trustees to extend to such school the sanction of this body, and to commend it to the churches for such support as they may be constrained to give it, and to such men as may be desirous of the training it shall offer them.

[Minutes of 1888, p. 12.]

*Resolved*, That this Association receives with interest and kindness the invitation of President Butterfield to make use of Olivet College for the benefit of the training school project, and refers the matter to the committee on training school for consideration.

[Minutes of 1889, p. 11.]

*Resolved*, That we cordially and heartily approve of the plan of providing, in connection with Olivet College, for the theological education of young men who have the ministry in view, but cannot take a college course.

*Resolved*, That for this purpose we recommend the endowment of one or more professorships of Bible instruction in said college and commend it to the churches.

## ON CERTAIN DEFINITIONS FOR THE STATISTICAL TABLES.

[Minutes of 1886, p. 22.]

"Absent members" are such as have removed their residence beyond the natural limits of the parish in which the church is located for one year, from which, however, the following persons should be excepted: Such as are away at school or college; such as are on extended journeys; and such as are temporarily absent engaged in some work, nursing the afflicted, etc.

The term "Benevolences" should embrace all gifts for the cause of Christ, outside of regular church maintenance, such as to our recog-

nized denominational benevolent societies and Christian educational institutions; provided always, that such gifts shall have passed through the hands of the treasurer or treasurers of the church, or have been reported to him or them at the time, for record; and that all other gifts should be tabulated under the head of "Other Benevolences" or "Special Benevolences."

### ON OUR DUTY TOWARD MISSIONS.

[Minutes of 1848, p. 6.]

*Resolved*, That we feel a deep and increasing interest in the allied enterprises of Home and Foreign Missions, and recommend that ministers and churches in our connection pray and labor and contribute more abundantly for these objects than we have ever done.

[Minutes of 1863, p. 8.]

*Resolved*, That under our present arrangement, our ministers owe it to the cause of Christianity in the world and to the piety of our churches, to give to the several causes of benevolence adopted by this Association, a greater degree of care and effort than has hitherto been bestowed upon them.

[Minutes of 1874, p. 17.]

*Resolved*, 1. That for the coming year, a vigorous and systematic attempt be made to secure contributions from all our churches, with the hope of increasing the aggregate contributions to this cause.

2. That all our churches be earnestly requested to take up collections for the Board during the month of November, or as soon thereafter as may be practicable.

3. That the monthly concert of prayer for missions be revived and maintained.

4. That a society auxiliary to the Woman's Board be organized in connection with every church.

### ON A PILGRIM MEMORIAL.

[Minutes of 1870, pp. 11, 12.]

*Resolved*, 1. That this General Association hail with devout gratitude to God the return of this fifth jubilee anniversary of the landing of the Pilgrims on the coast of New England, bringing with them those principles which resulted in founding "a church without a bishop and a State without a king"; and that, as their descendants, occupying the goodly heritage they have left us, we seize upon this opportunity to pledge ourselves anew to those principles of civil and religious liberty which they so heroically suffered to establish.

2. That we recommend to the ministers of our churches that, at some convenient time during the present year, and as early as may

be, every one of them prepare and preach a discourse in commemoration of those honored fathers and illustrative of their distinctive principles and of the influences for good which they set in motion.

3. That we also recommend to each and all of our churches to call a meeting at once for the purpose of taking measures to swell the Memorial offering which is proposed to be made at this time, and also of selecting the object or objects to which their contributions shall be applied.

4. That in accordance with the plan proposed by the Pilgrim Memorial Committee appointed at New York, we enjoin it upon our ministers and churches to see to it that every man, woman and child of Pilgrim or Puritan descent, whether ecclesiastical or lineal, and all who may sympathize with the principles of the Pilgrim fathers within their respective bounds, whether belonging to their congregations or not, be furnished an opportunity to contribute to this Memorial fund.

5. That, as in the estimation of the Pilgrims, the matter of the education of young men for the gospel ministry stood next to the church itself, we therefore recommend to our churches that, while their customary offerings to the ordinary objects of benevolence are not at all diminished, special consideration be given to our theological seminaries this Memorial year.

#### AS TO SOLDIERS AND SAILORS.

[Minutes of 1886, p. 9.]

A request was received from the Woman's Christian Temperance Union of Michigan requesting the Association to consider the propriety of recommending pastors and churches to hold at least one Sabbath service during the year with special reference to the interests of the soldiers and sailors of our country. It was voted that the attention of pastors be invited to this suggestion. The following preambles and resolution were also subsequently adopted:

WHEREAS, The Commonwealth of Michigan has large and growing numbers of her citizens engaged in navigation; and

WHEREAS, There is another large portion of Michigan's sons in the military organizations and G. A. R. Posts of the State; and

WHEREAS, This is an age of specialties and good is done along the lines of special conditions; therefore

*Resolved*, That we recommend to all our churches the observance each year of some Lord's Day services in the interests of soldiers and sailors, and for the sake of uniformity we propose the Sabbath in most immediate connection with annual Decoration Day, May 30, for such services.

#### FELLOWSHIP BY CORRESPONDENCE.

[Minutes of 1848, p. 6.]

The delegate from Connecticut was heard with reference to a

plan of general correspondence among Congregationalists in the United States, and the following resolution was adopted:

*Resolved*, That we have heard with pleasure the proposal of our Connecticut brethren for a plan of general correspondence among Congregationalists of this country, and that we refer the subject to the several conferences represented here with the request that they report thereon at our next meeting.

[Minutes of 1849, pp. 5, 6.]

The Committee on general correspondence between Congregational bodies reported as follows:

*Resolved*, That this body cordially respond to the proposal for some plan of general correspondence among the Congregationalists of different parts of our country, and any such plan, framed in accordance with our distinctive principles, and fitted to promote a more intelligent and effective sympathy and coöperation throughout the entire body of American Congregationalism shall receive our hearty support.

#### ON DIVORCE.

[Minutes of 1884, p. 27.]

*Resolved*, That a committee be appointed by this body to confer with like ecclesiastical bodies in the State, in reference to concerted action against the fearful current of divorces in our country.

[Minutes of 1885, p. 22.]

*Resolved*, 1. That this Association views with alarm the widespread prevalence of divorces throughout the State, the laxity of our statutes on this question, and the ease with which many of our courts release persons from solemn marital vows, thus seeming to place a premium upon desertion and cruelty as grounds for such divorce.

2. That the Association hails with pleasure the appearance of an awakening of the public conscience to the enormity of the evils of divorce, and to the perpetual sacredness of the marriage tie, and also the fact that some of our ablest jurists and legislators are making their voice heard in favor of a purer condition of affairs for the safety of the family.

3. That the Association recommends that pastors of our churches preach at suitable times upon Christ's law of marriage, and upon the evils resulting from disregard of such law, and that they exercise the utmost diligence and carefulness in all cases where the marriage of divorced persons is concerned, and that our churches exercise equal carefulness as to the fellowship of such persons, that the doctrine and spirit of the New Testament may be preserved.

4. That the Association gladly co-operate with all reformers, religious or secular, whose aim is to preserve the family in its integrity and abolish the evils which threaten it.



## ON THE OHIO RESCUE CASE.

[Minutes of 1850, pp. 10, 11.]

*Voted*, That the Ohio Rescue Case be referred to a committee to bring in a report. The committee subsequently reported the following, which was adopted:

**WHEREAS**, Certain citizens of Lorain County, Ohio, some of whom are brethren in Christ, have been arrested by the authority of the United States simply for attempting to protect the rights of an alleged fugitive from slavery and prevent him from being kidnapped and unjustly sold into interminable bondage; and

**WHEREAS**, All of them have been indicted and imprisoned, some of them put upon trial and convicted and sentenced to fine and imprisonment, and others are awaiting their trial; therefore,

*Resolved*, That we sympathize deeply with our brethren, suffering under the oppressive action of the fugitive slave law, and deem it our privilege to remember them in bonds as bound with them, commending them to the loving care of Him who, eighteen hundred years ago, endured grief, suffering wrongfully.

*Resolved*, That we are ready to coöperate in any effort which may be initiated in Ohio for their pecuniary relief.

*Resolved*, That we call the attention of all our Christian brethren and fellow citizens throughout the nation to the present case, as developing the utter, inevitable antagonism of Slavery to the dictates of humanity, and to the demands of equal impartial love, and as developing the natural oppressiveness of the Slave Power toward not the bond only, but the free—developments which show that a system of slavery like our own is not fit to be tolerated anywhere among the common offspring of our One Father, and, least of all, in a nation which claims to be not only civilized but Christian.

## WOMEN'S FOREIGN MISSIONARY SOCIETIES.

[Minutes of 1871, p. 10.]

Rejoicing in the providence of God manifest in the formation of the Woman's Board of Missions, and in the fresh impulse imparted by it to the missionary cause, as well as to the larger Christian development of those engaged actively in this new work;

*Resolved*, That this conference heartily recommend to the ladies of our churches the organization of societies which shall be auxiliary to the Woman's Board of Missions for the Interior.

[Minutes of 1872, p. 14.]

*Resolved*, That having listened to the presentation of the work and plans of the Woman's Board of Missions, we most heartily commend it to the sympathies and prayers of Christians, and recommend

that our pastors bring its claims before their people and endeavor to secure the organization of auxiliary societies in all our churches.

### CONSOLIDATION OF BENEVOLENT SOCIETIES.

[Minutes of 1892, p. 36.]

**WHEREAS**, The General Association of Congregational Churches and Ministers of Michigan have been memorialized to consider the question of the consolidation of our various benevolent societies; and

**WHEREAS**, We believe that the best interests of our churches demand changes in the work of said societies; and

**WHEREAS**, The times seem ripe for some action in this direction; therefore

*Resolved*, That we heartily commend the action of our last National Council in appointing committees to consider the relation of our benevolent societies to the churches, and the relation of said societies to one another.

*Resolved*, That we urge upon the National Council the propriety of taking such steps as shall aid the societies to become more directly the agents of the churches.

*Resolved*, That we urge upon the National Council the propriety of taking such steps as shall enable these societies to more happily adjust their work to one another.

*Resolved*, That we instruct our delegates to the National Council to use their influence toward securing these results.

### THE DOCTRINE OF SINLESS PERFECTION.

[Minutes of 1845, pp. 6, 11.]

Delegates from the Synod of Michigan presented the following resolutions adopted by that body at their last meeting :

*"Resolved*, That a committee (naming them) be appointed delegates to attend the next annual meeting of the General Association of Michigan, and that they be and are hereby instructed to ascertain from that body, whether they sympathize with the peculiar tenets of Oberlin on the subject of entire sanctification or sinless perfection, professed by some to be attained in the present life, and also whether they believe that the error is one requiring the administration of appropriate discipline in their churches and associations."

A committee, to whom the above was referred, presented a reply as follows : " Our views on the subject referred to are expressed in the tenth section of the eleventh article of our constitution :

" We believe that saints, the called and chosen of God, though morally imperfect, owing to their earthly pilgrimage, will yet be preserved by His grace, and confirmed unto the end, that they may be blameless in the day of our Lord Jesus Christ,"

which is and has been for years in the hands of the Synod. Respect-

ing the remedy to be applied for the removal of this error, where it exists, we can only say the circumstances of the case must decide the course to be pursued."

A committee appointed at the previous annual meeting to report upon this subject, also made an elaborate report, which was published in the minutes this year (pp 18-22.)

#### ON AMUSEMENTS.

[Minutes of 1844, p. 5.]

*Resolved*, That we deem it utterly inconsistent with the Christian profession to attend or in any way countenance the circus or the theater.

*Resolved*, That we request the ministers connected with this body to preach during the year upon the subject presented in the preceding resolution.

*Resolved*, That we recommend to all Christians and to the friends of good morals generally to petition our Legislature at its next session to pass an act prohibiting theatrical and circus exhibitions throughout the State.

[Minutes of 1845, p. 5.]

*Voted*, To make inquiries of the delegates from the several conferences in regard to the prevalence and influence of circus and theatrical exhibitions within their bounds; also in respect to the efforts made by ministers and other friends of good morals to discountenance and suppress them. Inquiries were made accordingly, after which it was voted to re-adopt the first two resolutions passed in 1844 and quoted next above.

[Minutes of 1857, pp. 10, 11.]

*Resolved*, That the influence of the theater upon the moral feelings of all, and especially upon the youth who attend upon its plays, is inherently, unmistakably and irrevocably pernicious, and that we can regulate and improve this institution only as we would a dram shop and a gambling house by its utter extermination.

[Minutes of 1867, p. 31.]

*Resolved*, That we regard dancing, card-playing, the visiting of billiard saloons and theater-going as seriously hurtful to Christian character and influence, and that we therefore earnestly warn the churches with which we are connected against extending to these practices the encouragement of their example, approbation or countenance.

#### ON THE YEAR BOOK.

[Minutes of 1880, p. 5.]

WHEREAS, The National Council of 1877, voted "that an annual compilation of the statistics of our churches throughout the country,

and especially an accurate and complete list of ministers in fellowship, should be published under the sanction of this Council, and the necessary expenses of the Council, publishing of the Minutes, Statistics, etc., should be met by the constituent bodies;" and

WHEREAS, The Publishing Committee of the National Council under the above unanimous action has issued a Year Book, "for free distribution, one to each church and each minister in our fellowship," using the discretion accorded to it; and

WHEREAS, The Committee finding itself crippled by the failure of the churches to provide the funds, as recommended, for expenses incurred by order of the Council, has issued an abridged Year Book for 1880, largely at its own personal risk, for which the personal note of the treasurer, Rev. Henry M. Dexter, D. D., has been given; therefore,

*Resolved*, 1. That we express our thanks and the thanks of the churches we represent, to the Publishing Committee of the National Council, and especially to Rev. Henry M. Dexter, D. D., for their self-denying devotion to the interests and honor of our denomination, and their timely intervention to preserve our churches from the loss of the Year Book for 1880.

2. That the General Association authorize the Financial Committee to take immediate steps to pay the arrearage of \$194.91, now due the said Committee, from the churches of Michigan, and to provide for the tax annually assessed by the Publishing Committee of the National Council on our churches.

[Minutes of 1880, p. 13.]

*Resolved*, That, in the judgment of this Association, it is desirable that a Congregational Year Book be annually published at the expense of the churches, and be placed in the hands of every minister, and of the clerk of every church in regular connection with the denomination.

#### ON THE AMERICAN MISSIONARY ASSOCIATION.

[Minutes of 1860, p. 10.]

*Resolved*, That the secretary for foreign missions be instructed to include in the circulars which he shall send to our churches, the American Missionary Association with the American Board for Foreign Missions, and to commend both to their patronage.

[Minutes of 1863, pp. 7, 11.]

*Voted*, That the cause of the Freedmen be made one of the benevolent causes for which regular contributions shall be recommended to be taken up in our churches.

*Resolved*, That the treasurer of the cause of the Freedmen be instructed to send the funds which may come into his hands for this

cause to the American Missionary Association, unless otherwise directed by the contributors, to be used by them for no other purpose than that for which it shall be contributed.

[Minutes of 1865, p. 10.]

*Resolved*, That we recommend to the Congregational churches of this State that their contributions to the cause of the Freedmen be made through the American Missionary Association.

[Minutes of 1871, p. 14.]

*Resolved*, 1. That we recognize, as heretofore, the importance of the work of the American Missionary Association among the Freedmen, the Chinese and the Indians of our country.

2. That the policy of the Association in dispensing with collecting agents and relying on the pastors of the churches to present its claims to their respective charges, meets our entire approbation.

3. That we recommend to the ministers of our churches to endeavor to disseminate information concerning the nature and needs of its missionary work, thereby keeping alive the interest in it, not only for the sake of the cause, but as a means of grace to the churches.

#### ON THE AMERICAN COLLEGE AND EDUCATION SOCIETY.

[Minutes of 1868, pp. 30, 31.]

*Resolved*, 1. That among the chief agencies by which New England has contributed to the establishment of the blessings of liberty, religion and the higher civilization in the Northwest, we gratefully recognize, as founded on her own models, our system of public instruction, our colleges and our theological seminaries.

2. That we hereby express our high appreciation of the great service done to the West, and especially the churches of our faith, by the Society for the Promotion of Collegiate and Theological Education at the West, through whose beneficent and wisely conducted agency during the last twenty-five years fourteen colleges and three theological seminaries in nine different States have been fostered into successful usefulness and preserved to the use of Christian learning.

3. That, while gratefully acknowledging the great service already rendered the cause of Christian education and religion in this and other Western States by the College Society, we heartily commend the present purpose of the Society greatly to enlarge the field of its operations and found New England colleges and New England principles in each of the reconstructed States at the South, and in each of the inchoate commonwealths of the still remoter West, hoping in the not distant future to return, for the benefit of such colleges, the contributions so generously granted to our own.

[Minutes of 1885, pp. 11, 12.]

*Resolved*, 1. We look with anxiety upon the apparent decline of interest in ministerial education as shown in the diminished number of candidates for the ministry and of beneficiaries of the Education Society.

2. We believe that the work of the American Education Society in having helped over 7,000 young men in the ministry has been of vital importance to the churches and our various missionary associations. As we face the future that importance is not diminished but rather increased. Without an educated ministry it is impossible for us to accomplish our distinctive mission in the world. The American Home Missionary Society, the American Congregational Union, the American Missionary Association and the American Board are all dependent to a great degree upon the preliminary work done by this Society in preparing a living ministry.

3. We deem it a matter of highest Christian wisdom as well as of simple justice that the churches of Michigan, all of which have directly or indirectly been so much aided by ministers reared under the encouragement of the American Education Society, should now begin to take collections for this work. This will be of importance also in directing the attention of young men to the Christian ministry.

4. Therefore we recommend that a committee of one from each conference be appointed whose duty it shall be to use their best efforts to secure collections in all the churches, and we deem it our duty to make our contributions equal, if we can, to the amount of money yearly expended in the State by the American Education Society.

#### ON POLYGAMY.

[Minutes of 1880, p. 19.]

WHEREAS, The continued existence and open practice of polygamy in Utah and elsewhere in flagrant violation and defiance of the precepts of Christianity, the spirit of modern civilization and the laws of the United States is a shame and disgrace to our age and nation; and

WHEREAS, The toleration in the House of Representatives in Congress of George Q. Cannon, an avowed polygamist and lawbreaker, as a representative of the Territory of Utah, is a shameless sanction of the iniquity; and

WHEREAS, Existing laws are inefficient to detect, punish and uproot this demoralizing, criminal and disloyal institution; and

WHEREAS, The admission of Utah into the Union as a State will, if polygamy is not first removed, entail a lasting and incurable evil upon the nation; therefore,

*Resolved*, 1. That, in the judgment of this Association, the time has fully come for the immediate discontinuance of apathy and indif-

ference on the part of our National Congress, and for the speedy and effectual removal of this appalling evil.

2. That we warmly approve and endorse the bill looking to this end already introduced into the House of Representatives by Hon. J. C. Burrows and Hon. Edwin Willits of this State.

3. That our Representatives in Congress be earnestly requested by this Association of the Congregational Churches of Michigan, to use their utmost endeavors so to amend and provide for the enforcement of the laws now existing by enacting the bill above referred to, or by other measures equally stringent and salutary, as to put a speedy end to this unholy practice, this "twin relic of barbarism."

4. That it behooves the Christian people and the churches of our land to be thoroughly aroused to the great importance of this subject, to be active and generous in promoting the cause of Christian education, and in extending the gospel among the Mormons, and to put forth their most earnest endeavors to create a rightful and enlightened public sentiment in the directions above indicated—a public sentiment that shall become so powerful that it shall immediately make itself heard and felt.

#### ON CHURCH AND PASTORAL LIBRARIES.

[Minutes of 1853, p. 7.]

WHEREAS, The Massachusetts Doctrinal Tract and Book Society have proposed to bestow upon each of the churches, as a gift, an entire set of their publications, comprising the works of the early New England divines, with the design that they shall constitute the nucleus of a pastor's library;

*Resolved*, 1. That this body express their lively appreciation of this noble and much-needed benefaction, and in the name of our churches, return thanks to the above Society, and to those liberal churches and individuals in the East by whose generosity we are thus favored, for a gift so rich in its intrinsic worth, so fraught with precious influences in the future, and so pleasant as a pledge of kind remembrance and interest on the part of our Massachusetts brethren.

2. That we recommend to each of our churches, upon the reception of these volumes, the adoption of some plan of adding to them from time to time such works of theological value as will be most desirable for the use of their ministers, and thus founding a pastor's library to be held as the property of the church at the service of their pastor.

3. That while these valuable works are an unqualified gift to our churches on the part of the Doctrinal Tract and Book Society, we feel that it would be but fit that, as an expression of its gratitude, each church should take a thankful collection, according to its ability, for the aid of that Society so that it may be encouraged and aided to extend like gifts to others, like us, in need.

4. That we recommend to each of our churches to accompany their acknowledgment of the reception of these volumes, (to be addressed to the chairman of this committee in Detroit), with such a sum as will defray their equal proportion of the cost of transporting the books for the State from Boston to Detroit.

[Minutes of 1855, pp. 17, 18.]

The committee state that in response to their circular giving notice of the offer of the Congregational Board of Publication to furnish the Congregational churches of this State with sets of publications for the use of their pastors, they received applications previous to May, 1855, from 56 churches. They also received from the same churches the sum of \$175.55 to defray the expenses of the transaction, the surplus to be a donation to the Board. Fifty-five libraries were sent by the Board and have been distributed to these churches. The expenses have been \$35.82, and the sum of \$132 has been remitted to the Board of Publication and \$7.73 remain in the hands of the committee. Since all the books received were distributed applications have been received from ten other churches for libraries. The report states that the Board has been asked to provide these additional libraries, and expresses its willingness to do so as soon as its straitened financial circumstances will allow. The libraries already distributed constitute a benefaction of more than \$1,000.

*Resolved*, That in the name of more than 50 of the churches that have, by its bounty, been enriched with valuable libraries, the General Association of Michigan renders thanks to the Congregational Board of Publication.

2. That we earnestly solicit as far and as fast as may be practicable, an extension of this liberality to all of our churches.

3. That we recommend an annual collection in each of our churches in aid of this Board of Publication.

## ON CHURCH INCORPORATION.

[Minutes of 1879, p. 6.]

WHEREAS, Nearly all the States of the Union accord to churches the rights and privileges of incorporated bodies by general laws, and the State of Michigan accords the same rights and privileges to certain churches by special acts; and

WHEREAS, Those wishing to organize churches of our order do in many instances desire to have said churches corporate bodies, which is not forbidden by the laws of this Commonwealth; and

WHEREAS, Other of our churches may wish to change their present dual organization into that of a church incorporation; and

WHEREAS, A large number of our churches have, by corporate vote, expressed a desire to have these rights and privileges accorded to them as well as to others; and



**WHEREAS**, Certain property or funds have been purchased, donated or bequeathed for the special uses of the churches as churches; therefore,

*Resolved*, That the General Association of the Congregational churches of Michigan do memorialize the Legislature of the State now in session so to amend the laws of this Commonwealth, if possible at the present session, as to secure to our churches the following rights and privileges, viz: (1), the right to incorporate churches through trustees chosen by the adult membership of the churches; (2), the right and privilege, if they so elect, of changing the form of their organization into that of church incorporation under proper conditions; (3), of making the deacons of a church a body corporate for taking and holding in trust certain property or funds given for the special use of the church or in trust to the church or deacons for certain purposes, as the pulpit bible, communion furniture and trust funds for the poor, for pastor's library, etc.

3. That this General Association appoint a committee to prepare said memorial and to communicate the same immediately to the honorable committees on religious corporations of the Senate and House of the Michigan Legislature through their respective chairmen.

#### RELATING TO THE AMERICAN BOARD.

[Minutes of 1850, p. 7.]

*Resolved*, That a committee be appointed to inquire into the ecclesiastical relation of the missionaries and mission churches under the care of the American Board and of the American Missionary Association.

[Minutes of 1851, p. 8.]

The committee last year appointed to inquire touching the ecclesiastical connection of missionaries made their report, which was accepted and placed on file. No statement exists as to its contents.

[Minutes of 1858, p. 9.]

A memorial from the Eastern Association asking the consideration of the preamble and resolutions presented before the Naugatuck Valley Conference of Connecticut relative to the relation of the A. B. C. F. M. to the churches, was referred to a committee which reported: That after careful consideration upon the premises and resolutions of this memorial, and in view of the possible misconception which, in the present state of theological unrest, might be put upon such action, we deem its adoption by this General Association inexpedient.

[Minutes of 1889, pp. 6, 7.]

*Resolved*, That we heartily approve of the action of the American Board at its last meeting in Cleveland, 1888, in appointing a committee to consider the relation of the Board to the churches and

individuals that support it, and the expediency, in view of the facts which they may ascertain, of securing a closer union between them, and especially including the subject of corporate members ;

That we express the earnest hope that, through this committee, a plan shall be presented and adopted which will indeed make the American Board the representative agent of our churches from which its men and money are chiefly derived ;

That this Association heartily accepts the American Board as its agent in carrying on foreign missionary work, and pledges its own sincere and liberal support ; and that, to this end, we earnestly urge all our churches to place this cause on our schedule of benevolences, and secure a collection for it once a year.

[Minutes of 1892, p. 38.]

*Resolved*, That this Association requests :

1. That such changes be made in the organization of the American Board as to provide for representation from the churches.
2. That nominations be made by State Associations.
3. That there be a term limit to membership.
4. That when a member moves from one State to another, or into another denomination, his membership shall lapse.

## ON THE PASTORAL RELATION.

[Minutes of 1850, p. 7.]

*Resolved*, That Congregational pastors should sustain the relation of ordinary church membership to their churches, and that this practice be particularly recommended by this Association.

[Minutes of 1860, pp. 6, 7.]

WHEREAS, From the reports of the various local associations connected with this body it appears that a very small proportion of the ministers of our churches sustain the pastoral relation ; therefore,

*Resolved*, That this state of things among us is greatly to be deplored, and that this General Association earnestly recommend to both the churches and ministers within our bounds to adopt a policy by which it shall be removed as soon as possible.

[Minutes of 1887, p. 16.]

*Resolved*, 1. That we advise the Congregational churches of the State in calling their pastors to fix no limit to the period of the pastoral office.

2. That we advise all pastors to unite with the churches which they serve in the pastorate.

3. That we advise ministers who are not in the pastoral office to unite with the churches with which they steadily worship.

[Minutes of 1887, p. 22.]

*Resolved*, That hereafter the designation of ministerial relation in our Minutes be made to conform to the rules which the National Council of 1886 adopted for the Year Book.

[Minutes of 1889, p. 17.]

WHEREAS, This Association in 1887 adopted the following resolution, viz:

*"Resolved*, That we advise the Congregational churches of the State in calling their pastors to fix no limit to the period of their pastoral office"; and

WHEREAS, The terms of the resolution have been understood in some cases to warrant the dismissal of a pastor, after a few months' service, to his great pecuniary loss; and

WHEREAS, Such an interpretation does not give the intent and purpose of the said resolution, but instead defeats the end sought therein; therefore be it

*Resolved*, That this Association deprecates such use of the above resolution, and understands that resolution to mean that churches ought not in calling pastors to fix any limit to the period of their respective pastorates unless they invite them to supply their pulpits for less than one year.

*Resolved*, That raising in church meetings annually the question, "Shall we call our pastor for another year?" or "Shall we give the three months' notice for terminating his pastorate?" stimulates the discontented and factious into a pernicious activity, disturbs the peace of the churches, shortens the pastorate of our best ministers, and hence should be avoided.

#### ON OBERLIN COLLEGE AND THEOLOGICAL SEMINARY.

[Minutes of 1867, p. 24.]

*Resolved*, That having listened with interest to a statement of the work and wants of the Oberlin Theological Seminary, we take pleasure in expressing our hearty sympathy with that institution, and our obligations to it for many noble fellow workers scattered throughout the West.

*Resolved*, That we recommend to our churches to unite with the Congregational churches of Ohio in an effort to endow a Professorship in that Seminary, and that collectively and individually we pledge to the agent who may be employed for that purpose our earnest sympathy and co-operation.

[Minutes of 1870, pp. 14, 15.]

WHEREAS, The recurrence of this Pilgrim Memorial year combines with manifold indications of God's hand in providence to demand from us special effort to endow and strengthen our Congregational theological seminaries; and

**WHEREAS**, The Oberlin Seminary has sustained intimate relations to our Michigan churches throughout their past history, and greatly needs their continued and increased coöperation, as our churches also need the coöperation of that;

Therefore, we take pleasure in expressing our hearty sympathy with that institution and our obligation to it for its service done in past years for the churches of our State; and furthermore be it

*Resolved*, That we recommend to our churches to unite with the Congregational churches of Ohio in their efforts to endow new professorships and to equip that institution for vigorous work, and that, collectively and individually, we pledge to the agent who may be employed for this purpose our earnest sympathy and coöperation.

[Minutes of 1871, p. 12.]

The Committee on Overture from Oberlin reported the following minute, which was adopted:

That while the subject matter of the request seems to require action not in accordance with our method of procedure, we do yet most heartily repeat our former endorsement of Oberlin Seminary, and commend it to the sympathies and prayers and gifts of our churches.

[Minutes of 1873, p. 21.]

*Resolved*, 1. That this Association recognizes with devout thanksgiving to the Great Head of the church the work which Oberlin and Chicago—co-workers always, rivals never—are doing.

2. That while we especially acknowledge our obligations to our Seminary at Chicago, the child of our prayers, holding pledges from us not yet fully redeemed, and having representatives from our State upon her boards of trust and visitors, we also gratefully acknowledge our obligations to the Seminary at Oberlin for her work in the increase of our ministry.

3. That we heartily reaffirm our former declarations of trust and confidence in each of these institutions and commend them to the prayers and contributions of our churches.

[Minutes of 1875, p. 12.]

*Resolved*, That this General Association appoint a Board of Visitors consisting of three members whose duty it shall be (1) to attend the general examination and approval of the promotion and graduation of students; (2) to make suggestions to the Faculty in reference to the methods of instruction and course of study; (3) to recommend to the trustees from time to time any improvements that may be deemed desirable in the administration of the affairs of the seminary.

[Minutes of 1878, p. 13.]

*Resolved*, That having listened with interest to the statement of the work and wants of Oberlin Theological Seminary, this General

Association takes pleasure in expressing our hearty sympathy with that institution, and the obligations of our churches to it for many faithful ministers.

*Resolved*, That we recommend to our churches the endowment of a Michigan professorship in that Seminary, and that collectively and individually we pledge to the agent who may be employed for that purpose our earnest sympathy and coöperation.

[Minutes of 1879, p. 11.]

WHEREAS, The relations of our churches with the Theological Seminary at Oberlin are so intimate, so many pastors having been furnished them by that institution; and

WHEREAS, At the annual meeting of this body in 1878 a vote was passed inviting the Seminary to send an agent into the State for the purpose of increasing its permanent endowment; therefore,

*Resolved*, That we commend to our churches the agent named by the trustees of the Seminary, Rev. W. B. Williams, and that we respond to his call by a contribution of not less than \$50,000 for that purpose.

[Minutes of 1880, p. 7.]

*Resolved*, That this General Association reaffirm our interest in the question of putting Oberlin Theological Seminary on a sound and permanent financial foundation, and that we again advise our churches to take up the work of endowing a Michigan professorship in that seminary.

[Minutes of 1881, p. 6.]

*Resolved*, That, recognizing the noble work done by Oberlin Theological Seminary in the past, and our need of its services now and in the future, we again renew our promises of sympathy and aid, and urge upon the Lord's servants in our churches the pre-eminent claims of this Seminary to their support.

[Minutes of 1882, p. 15.]

*Resolved*, That, recognizing the debt which the churches of Michigan owe to the Theological Seminary at Oberlin and the need of an increase of the resources of that institution, we reaffirm our convictions that the churches of our Association should complete the endowment of the Michigan professorship, and we invite the seminary to prosecute the work of securing the endowment as rapidly as possible.

[Minutes of 1886, p. 14.]

The following resolution was unanimously adopted :

*Resolved*, That it is the judgment of this Association that the authorities of the Oberlin Theological Seminary should make an earnest effort to raise during the coming year the \$20,000 still needed to complete the endowment of a Michigan Professorship in that important Seminary.

## ON THE AMERICAN CONGREGATIONAL UNION.

[Minutes of 1859, p. 12.]

*Resolved*, That the American Congregational Union, in undertaking the systematic assistance of our feeble churches in erecting houses of worship, deserves our hearty approval and coöperation, and we earnestly recommend that every one of our churches render prompt and liberal aid in a work so essential to the complete success of the home mission enterprise.

[Minutes of 1877, p. 20.]

*Resolved*, 1. That we record, with profound gratitude to God, the large increase of churches and the corresponding demand for church edifices in our State.

2. That the work of the American Congregational Union in aiding feeble churches in the erection of houses of worship, is so fundamental to the progress of Christ's cause that a large increase of contributions from all our churches during the current year is imperatively demanded.

[Minutes of 1878, p. 9.]

*Resolved*, That this General Association has listened with great interest to the presentation of the "new departure" of the American Congregational Union, and that we hereby cordially renew the assurances of our confidence, sympathy and increased financial support to that society, which has merited so largely our gratitude in the past, and purposes so generously for church building in Michigan in the future.

[Minutes of 1881, pp. 16, 17.]

This Association put on record their conviction that hitherto this object of church building has not received from our churches the attention and the support which its relative importance demands; that therefore we hail with joy the evident enthusiasm, the revived interest, with which the able presentation of this cause by Dr. Brown was received in this body. That we congratulate the Society as well as the churches we represent upon the success which has attended the recent management of the society and the wisdom with which it has been conducted. That we therefore heartily endorse the secretary's recommendation that our contributions to this vital object be largely increased. That we also endorse his recommendation that a committee of one be appointed in each local Conference or Association to coöperate with the committee of this General Association to secure this end, and to have a general charge of the interests of the Congregational Union within their respective boundaries.

We desire also to express our sense of the fact that no words of ours can rightly set forth the great importance of this Society to the interests of our churches, and in this respect can do no better than

heartily to endorse the eloquent and earnest words of Dr. Brown, which we consider to be thoroughly warranted by the facts. In our own State, facts just now transpiring show that the Congregational Union and the American Home Missionary Society are but co-ordinate branches of one work—the former essential to the success and permanent usefulness of the latter. We are in danger of losing some of the results of our missionary labor because other denominations hold out more glittering promises of putting up at once for the new organizations houses of worship.

[Minutes of 1882, pp. 12, 13.]

The Association place on record their sense of the important and inestimable relation existing between the Congregational Union and the churches of our order in the State, conspicuous in the fact that through the Union as many as 115 of our Michigan churches have been aided in their building enterprises, and their regret that so small a proportion of our churches—not quite one-fifth of the number (47 out of 248)—make any contribution towards the work of the Union.

We recommend that the aims of the Union be presented to each church by the pastor once a year, whether an offering be made or not, but hoping that such an offering will be made, so that the apparent neglect of four-fifths of our churches in this matter may become a thing of the past. We also recommend that all assistance to the building operations of our churches be made through the Union, so that the full benevolence of the churches may be manifested.

[Minutes of 1884, p. 26.]

*Resolved*, 1. That this Association records its renewed confidence in the Congregational Union and urges upon every church the taking of a collection this year.

2. That we recognize a special voice of the Master in the fact that, at a time of very pressing need, an unexpected opportunity of considerable relief is set before these Michigan churches,\* and that, therefore, in addition to this sum an equal amount of \$5,000 be raised by the churches, so that not less than twenty of these houseless churches be sheltered this year.

[Minutes of 1887, p. 15.]

WHEREAS, The coming year promises to be an unusually active season in the line of church and parsonage building; therefore,

*Resolved*, That the churches throughout the State be urged to send to the treasurer at New York liberal contributions for the work of the American Congregational Union; first, for the usual work of church erection; second, to increase by special gifts the parsonage

\*This refers to the action of Plymouth Church, Kalamazoo, which, in going out of existence, devoted the proceeds of its property to the aid of struggling churches in building houses of worship.

loan fund; and third, that the larger churches be reminded of the pressing need of special donations to aid churches at important centers where larger growth and wider influence may be safely anticipated, which require larger grants than the smaller rural parishes that now receive from \$200 to \$500 for the erection of their houses of worship.

## ON THE NEW WEST EDUCATION COMMISSION

[Minutes of 1880, p. 15.]

*Resolved*, That the New West Education Commission is manifestly an attempt to respond to a call of God. That foul exotic, Asiatic polygamy, transplanted to American soil, and in the name of religion defying both law and Christian sentiment, demands earnest and immediate attention. We have already delayed too long. The shame is defiling the national capital and known around the world. It is a cause of immense gratification that the American Home Missionary Society has already taken this work under consideration, and it is most devoutly to be hoped that the churches will so far endorse the movement by pecuniary aid, that the Executive Committee of that society shall be fully warranted in adopting all this field. Meantime, we commend this Commission to every patriot and philanthropist, as well as to every Christian, as an eminently worthy, though we trust only a temporarily needed, agency for a most Christian result.

[Minutes of 1882, p. 22.]

*Resolved*, That this Association cordially welcome the New West Education Commission into the family of our benevolences, and commend the work to the hearty confidence of all the churches.

[Minutes of 1886, p. 15.]

*Resolved*, That we, the Congregational Churches of the General Association of Michigan, express our hearty sympathy with all governmental measures looking to the civil suppression of the Mormon iniquity which has rooted itself in our body politic, and we also earnestly deprecate any apparent abatement of the present aggressive policy of the administration.

2. That to the radical cure of this evil other than governmental measures are necessary, and therefore we heartily recommend the workers of the New West Education Commission and kindred agencies, and urge our churches to help on this important Christian work.

## ON FEMALE MEMBERSHIP IN THE ASSOCIATION.

[Minutes of 1876, p. 11.]

*Resolved*, That when a church connected with this body sends a lady as a delegate, it is the duty of the Association to receive her. (Referred to a committee to report next year).



[Minutes of 1877, pp. 12, 13.]

Rev. A. H. Fletcher, chairman of the committee on the resolution to admit women to membership in this body read a very elaborate report with the recommendation that the resolution do not pass. After an earnest and protracted discussion, accompanied by the presentation of various resolutions and counter resolutions and amendments, the following resolution was finally adopted:

*Resolved*, That the church or churches asking representation in this Association at the present session by lady delegates be represented by such delegates, and that a committee be appointed to report at the next annual meeting on the interpretation of the word "delegate" as used in Art. 3 in the constitution of this Association.

[Minutes of 1878, p. 6.]

Rev. P. R. Hurd, D.D., from the committee to report on the meaning of the word "delegate" in the constitution, read a report in support of the proposition that this word in that instrument, as interpreted by the uniform history of the denomination previous to its adoption, and by the usage of our churches for more than 30 years since, must be taken as excluding females from membership, and that, therefore, it is not competent for this body to receive them on mere resolution, or without a change in the constitution. Rev. A. Hastings Ross read a counter report. After much earnest debate, and many motions and counter motions, the matter was finally disposed of by directing that when the names of female delegates are presented they be enrolled.

## ON THE ADJUSTMENT OF CONFERENCE BOUNDARIES.

[Minutes of 1875, p. 11.]

The committee on the readjustment of conference boundaries made the following report, which was adopted:

1. That in our judgment Congregational fellowship demands the most perfect development practicable of the local conference system.
2. That in order to secure this end, every church in the State should be connected with such conference as shall bring it into easiest and most efficient coöperation with the other churches thus associated.
3. That the outlying churches territorially distinct from neighboring churches, stand in a special need of such associational connection, and therefore should be requested to enter into it.
4. That, in the main, our churches are associated with a wise regard to this desirable end, and therefore any general change, either in the boundaries of the conferences or in the connection of individual churches with existing conferences, is undesirable and impracticable.
5. While this is true, there are instances in which individual churches may transfer their conference connection to mutual edifica-

tion, and therefore we would recommend that this matter be taken up and adjusted by the churches assembled in their local conference meetings.

#### ON THE STATE UNIVERSITY CHRISTIAN ASSOCIATION.

[Minutes of 1884, p. 14.]

President James B. Angell addressed the body upon the work and needs of the University Christian Association, after which the following resolution was adopted :

*Resolved*, That we have listened with great interest to the statements of President Angell and cordially commend to the churches we represent the wise plan of sharing with all who may be interested in the project of erecting a suitable building for the University Christian Association.

[Minutes of 1887, p. 17.]

*Resolved*, That the Association rejoice in the growing religious interest in the University of Michigan, and desire to express their hearty interest in the plan of erecting a building for the use of the Students' Christian Association of that institution. We commend to the confidence of the churches and ministers the agent of the Christian Association who is attempting to raise money for this important work.

#### ON A NEW DECLARATION OF FAITH.

[Minutes of 1879, pp. 14, 15.]

WHEREAS, There seems to be an increasing dissatisfaction among many of our ministers and churches with the venerable and historic symbols of our faith ; and

WHEREAS, There is an obviously growing tendency to reject doctrines formerly held to be essential and fundamental in the evangelical system of faith ; and

WHEREAS, It is affirmed by some that Congregationalism represents only an ecclesiastical polity and not a definite system of doctrinal belief as the bond of our fellowship ; therefore,

*Resolved*, That this General Association at its present meeting appoint a committee of three to prepare and present for the consideration of this body at its next meeting an overture to the next National Council of Congregational churches, recommending the propriety of setting forth a new declaration of the faith and polity of our American Congregationalism.

[Minutes of 1880, p. 23.]

*Resolved*, That, recognizing the principle stated by the sainted Robinson to the Pilgrims, when about to embark to this country, that the truth of God's Word in our understanding of it is progressive, it is the judgment of this General Association that the present is a fit-

ting occasion for a new and fresh re-statement of the doctrines commonly held by our churches, and that the National Council is the proper body to make it.

#### ON THE MASSACHUSETTS SABBATH SCHOOL SOCIETY.

[Minutes of 1856, p. 11.]

*Resolved*, That this Association thankfully acknowledge the assistance which the Massachusetts Sabbath School Society has afforded in past years to schools in connection with our churches, and recommend to them all to furnish themselves with its publications in preference to all others.

[Minutes of 1857, p. 11.]

*Resolved*, That we recommend to our churches to employ as the basis of their Sabbath School libraries the publications of the Massachusetts Sabbath School Society, as setting forth freely and in their completeness those views of doctrine and morality which we regard as taught by God.

[Minutes of 1858, p. 9.]

*Resolved*, That inasmuch as the Massachusetts Sabbath School Society aims to publish the whole truth on all moral and religious questions, it commends itself to our special favor as a benevolent institution well adapted to reach our whole land with an unmutilated gospel.

*Resolved*, That since this society is constantly and freely making donations of books and papers to the Sabbath Schools connected with our feeble churches, we deem it the duty and privilege of our more able churches to make their contributions to aid this work.

#### ON THE SABBATH SCHOOL AND PUBLISHING SOCIETY.

[Minutes of 1860, p. 19.]

*Resolved*, That the Association has heard with much pleasure of the purposes and plans of the Congregational Sabbath School and Publishing Society to furnish a religious literature adapted to the interests and wants of our churches. We welcome and commend it cordially as proposing to meet a necessity long felt in our denomination, expressing at the same time an earnest hope for a general consolidation of all our publishing agencies, including especially the American Tract Society at Boston, at the earliest practicable time.

[Minutes of 1871, p. 9.]

That it be recommended to the churches connected with this conference to place the Congregational Publishing Society on their schedule of benevolences instead of the American Tract Society.

[Minutes of 1887, p. 24.]

*Resolved*, That this Association express its appreciation of the work of Supt. Miller, of the Sabbath School and Publishing Society,

and recommend that our churches support with contributions, and through the purchase of Sunday School literature, this Society, whose work is in the interest of the Congregational churches of the land.

### ON GRAND TRAVERSE COLLEGE.

[Minutes of 1867, pp. 27, 28.]

WHEREAS, This Association having had under consideration the subject of Christian Collegiate Education in the Grand Traverse country, and sympathizing with the efforts of the brethren in the Grand Traverse Association to supply the pressing educational wants of the rapidly increasing population of that new region of our State; therefore

*Resolved*, That we earnestly commend the Grand Traverse College, so called, at Benzonia, to all those who desire to promote the interests of Christ's cause in connection with Christian education at the West.

[Minutes of 1874, p. 22.]

*Resolved*, That in view of the suffering condition of Grand Traverse College and of the church which worshiped in their late chapel, they both be commended to the charities of the friends of Christian education.

[Minutes of 1890, p. 22.]

WHEREAS, As the result of recent action among the churches of Northern Michigan the college chartered at Benzonia, known as Grand Traverse College, has received indorsement, and has endeavored to bring itself into touch with those churches by a representative board of trustees; and

WHEREAS, By recent railroad changes Benzonia has become accessible to the whole region; and

WHEREAS, This institution has entered upon vigorous effort for advance and enlargement; therefore

*Resolved*, That this Association recognize the need of such a Christian college in this wide and growing region as an important adjunct to the home missionary work and to Christian civilization, and that we heartily commend it to the confidence, patronage and aid of the churches and the public.

### ON THE ELECTIVE FRANCHISE.

[Minutes of 1867, p. 25.]

The General Association of Michigan would introduce itself to your honorable body (the State Constitutional Convention then in session) as being an Association of over 150 Congregational churches, numbering some 9,000 members and 140 ministers of the gospel, and speaking in behalf of such a constituency would respectfully memorialize your honorable body as follows :

We hold as among our deepest convictions, founded upon absolute justice, that all the citizens of our commonwealth of suitable age and exempt from criminal disqualifications, should, on the simple ground of manhood, be entitled to the elective franchise; and that, consequently, no discrimination of race or color should appear in the forthcoming constitution of this State. In this conclusion we firmly believe the public sentiment of the State concurs, and we trust that your honorable body will not fail to establish this even-handed justice.

#### ON THE USE OF TOBACCO.

[Minutes of 1858, p. 13.]

A memorial from 16 ladies of Adrian was presented, asking the Association to take such action in relation to the use of tobacco as might tend to the removal of that vice from the church and the community. Referred to a special committee to report next year.

[Minutes of 1859, p. 30.]

The committee made a report condemning the use of tobacco as injurious, degrading in its moral tendency, expensive and offensive, and closing with the following resolutions:

*Resolved*, That we deem the customary use of tobacco, whether in the way of chewing, smoking or snuffing, inconsistent with that exercise of self-denial and control of appetite required by Christ in all His followers, being productive of serious injury to health, social worth and moral influence.

*Resolved*, That we earnestly and affectionately exhort all persons addicted to the use of tobacco, and most especially all persons professing to be the disciples of the Lord Jesus Christ, to abandon the practice without delay.

[Minutes of 1856, p. 15.]

*Resolved*, That the use of tobacco is both physically and morally detrimental, and that its sale or gift to minors should be prohibited by legislation.

*Resolved*, That this Association respectfully but earnestly request the legislature of Michigan at its next session to enact such prohibitory legislation.

#### ON YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN ENDEAVOR.

[Minutes of 1857, p. 24.]

*Resolved*, That, realizing the importance to our churches of the Young People's Society of Christian Endeavor and kindred societies, we recommend that the spiritual work that has been developed by these organizations be recognized and encouraged by this Association by the appointment of a committee of three, who shall report to the

Association from year to year upon the prosperity and character of the work being done.

[Minutes of 1888, p. 17.]

That we recognize in the Y. P. S. C. E. a wise plan for the organization of the young people of our churches and the direction of their activities and Christian service; that we rejoice in the remarkable growth of these societies among our churches, and in the quickening and deepening of spiritual life among the young which they have promoted, and that we recommend the institution of such societies in all our churches.

2. That we suggest to the several associations of churches in the State the desirability of giving, by express provisions in their constitutions, the societies of Christian Endeavor representation therein.

[Minutes of 1892, pp. 34, 35.]

Evident as are the facts, it is eminently right that we strongly emphasize the marvelous yet healthful growth of the Christian Endeavor organization, and the power of the local society of and in the church in faith and service. We urge hearty support to the continued development and use of this magnificent means to the carrying on of Christ's cause.

#### ON A MICHIGAN EDUCATION SOCIETY.

[Minutes of 1846, pp. 5, 6.]

The following overture relative to the formation of a Michigan Education Society, was received from the Synod of Michigan and referred to a committee:

WHEREAS, This Synod has organized the Education Society of Michigan, auxiliary to the Central American Education Society; and

WHEREAS, It is desirable that the cause be carried on with harmony and efficiency throughout the State; therefore

*Resolved*, That the General Association of Michigan be cordially and affectionately invited to coöperate with us in a society under the name of the Presbyterian and Congregational Education Society of Michigan, auxiliary to the Central American Education Society.

A committee to which this was referred reported as follows, and the report was adopted:

WHEREAS, It appears the Synod have organized "The Education Society of Michigan, auxiliary to the Central American Education Society," and, though inviting the General Association of Michigan to coöperate in said Society, yet have failed to furnish the Association with a copy of the constitution of the same; therefore

*Resolved*, That, while the General Association would cordially reciprocate the fraternal spirit manifested in the invitation to coöperate with the Synod in such Education Society, still they feel, under the circumstances, unprepared at the present time to accept the Synod's invitation.

*Resolved*, That the delegates from this body to the next meeting of the Synod, together with the Secretary of the Association, be a committee to confer with any committee that the Synod may appoint relative to coöperation with the Synod in such an Education Society as is proposed.

## ON PRESBYTERIANS AND THE AMERICAN HOME MISSION-ARY SOCIETY.

[Minutes of 1850, pp. 10, 12.]

*Voted*, That the subject of the action of the American Home Missionary Society with reference to granting aid to churches connected with ecclesiastical bodies whose home mission contributions are mainly turned into other channels, be referred to a committee to report what action may be demanded of this body. This committee subsequently reported, and after a lengthy discussion, the following preamble and resolution were unanimously adopted:

WHEREAS, The American Home Missionary Society refuses to grant aid to churches connected with any ecclesiastical body which by its influence and funds maintains operations subversive of the original coöperative intent of the two denominations forming the Society; therefore

*Resolved*, That we cordially approve this action as reasonable and just in itself, and in perfect accordance with its fundamental principles and its practice hitherto.

[Minutes of 1860, p. 11.]

*Resolved*, 1. That we heartily approve and dearly love the American Home Missionary Society, and pledge ourselves to render it our cordial sympathy and coöperation in all its appropriate work.

2. That if the contributions of the Presbyterian churches are to be diverted from this Society to the Church Extension scheme, it will be unfair to allow them to draw from the treasury for the benefit of their churches, moneys donated by the Congregational churches.

## ON COUNCILS AND THEIR RECORDS.

[Minutes of 1878, p. 16.]

WHEREAS, It is believed to be of great importance that a full and authentic record of every council held by our churches be preserved; and

WHEREAS, The copies of such records usually furnished the churches or minister, or both, are liable to be lost; therefore

*Resolved* 1. That this General Association do hereby most earnestly request each council hereafter held in the State of Michigan to instruct, by formal vote, its Scribe to furnish the Secretary of this Association with a copy of its full proceedings, duly signed and certified as a true copy of the same.

2. That the Secretary of this Association be and is hereby instructed to receive said copies of the minutes of councils, to make and keep a list of councils held, including place, date and object, and to file year by year for preservation, in some secure place, said copies of proceedings, and that the Secretary procure a proper book and record the same therein.

3. That the Secretary be authorized to remind delinquent scribes of councils of this request of the General Association, and to secure if possible copies of such minutes from them.

### ON A CHRISTIAN LITERARY INSTITUTION.

[Minutes of 1853, p. 17.]

In view of the importance to our churches and the cause of Christ generally of providing for the education of our youth literary institutions under Christian influences, and sustained by the prayers and coöperation of evangelical Christians,

*Resolved*, That we refer it to a committee to inquire whether it is expedient for the Congregational churches of Michigan, either alone or in connection with a kindred denomination, to take measures for establishing a literary institution such as shall meet their educational wants.

*Resolved*, That our delegates to the Synod of Michigan be instructed to lay this matter before that body at its approaching session and invite an expression of their views.

[Minutes of 1854, p. 12.]

The committee appointed at the last annual meeting reported, and the same was accepted and placed on file. The committee was thereupon enlarged and the subject recommitted to them for further report.

[Minutes of 1855, p. 6.]

The committee made a report, which was adopted. The committee was then continued with instructions to make a further report at the next meeting.

[Minutes of 1856, p. 12.]

Rev. J. A. Hawley, of the committee on the establishment of a literary institution, reported that they saw no cause for any further action on this subject, and asked to be discharged. Report adopted.

### ON MINISTERIAL RELIEF.

[Minutes of 1857, p. 6.]

A committee was appointed to report to this body at its next annual meeting on the expediency of raising a fund for the benefit of the indigent widows and orphans of deceased Congregational ministers.



[Minutes of 1858, p. 6.]

The committee made their report, which was adopted and referred to a committee with instructions to report at the next meeting a plan for raising such fund.

[Minutes of 1859, p. 5.]

The committee on raising a fund to aid the indigent widows and children of deceased Congregational ministers, reported that they had found no such widows and children in the State. Report accepted and committee discharged.

A committee was then appointed to devise a plan for raising a fund for the relief of such widows and children of deceased ministers as may hereafter need aid, in this State, to report at the next meeting.

[Minutes of 1860, p. 5.]

The last above named committee report that, in view of the fact that few or none of this class now require aid, and also in view of the numerous other burdens resting upon the denomination in this, its early history, all further action on this matter be postponed for the present. Report accepted and committee discharged.

[Minutes of 1869, p. 16.]

We earnestly recommend that the churches be urged to give at least one communion collection this year for ministerial relief.

[Minutes of 1881, pp. 11, 12.]

WHEREAS, We feel that some steps should be taken at once to secure a partial provision at least for the maintenance of disabled ministers and the relief of the families of deceased ministers of our denomination within our borders;

*Resolved*, 1. That Rev. W. B. Williams, Deacon C. I. Walker, Deacon C. B. Jones, James Gallup, Deacon Wm. Chamberlain and Philo Parsons be requested by this Association to associate themselves as a body corporate under the laws of the State of Michigan for the purpose of receiving, holding and disbursing funds committed to them in accordance with the intent of the above preamble.

2. That our churches be requested to take up a collection annually in aid of the fund for the relief of disabled ministers and the families of deceased ministers, and that the administration of the same be entrusted to the brethren named as soon as they shall have secured incorporation, and that, until said incorporation shall have been effected, funds raised for this purpose shall be committed in trust to the treasurer of the General Association.

3. That we respectfully request those invited to become incorporated for this purpose to consider the plans and suggestions presented by the committee of the National Council, and adopt such of them as to them may seem best adapted to facilitate the work and secure the ends contemplated by these resolutions.

## ON AIDING THE CHURCH AT ANN ARBOR.

[Minutes of 1870, p. 16.]

Inasmuch as it is the duty and interest of the Congregational churches of this State to provide religious privileges and instruction on the Sabbath for the young men who are pursuing a literary and professional course of study in our State University; and, inasmuch as no such provision is made by the University itself, and the Congregational church in Ann Arbor is ready to do all in its power in this matter, but is unable to meet the additional cost of more than \$10,000 to furnish the accommodations necessary for such students in its contemplated house of worship; therefore

*Resolved*, 1. That we esteem it the duty of the churches of this State to assist in this work.

2. That we commend this work to those churches to which application may be made as one of importance to the cause of Christ and to the interest of our denomination in the State.

## ON THE PROMOTION OF CHRISTIAN FELLOWSHIP.

[Minutes of 1870, p. 12.]

*Resolved*, 1. That the Congregational churches of Michigan owe a primary duty to each other to promote an active Christian fellowship, in order thereby to increase their common strength.

2. That for lack of such fellowship the missionary churches of our State are not attaining that measure of increase which is desirable.

3. That it is the duty of this General Association, in the present weak and stationary condition of so many of our churches, to give precedence in their deliberations to those practical subjects which directly and earnestly concern the growth, independence of foreign support, and upbuilding of the churches of our order in the State.

## ON THE RUM TRAFFIC IN THE CONGO FREE STATE.

[Minutes of 1888, p. 6.]

The committee on a memorial from the Manhattan Congregational Association of New York, reported:

As representatives of the Congregational churches of Michigan, in convention assembled, we most respectfully memorialize the senate of the United States upon this matter, asking that honorable body to take such steps as, in their opinion, may tend to bring this traffic to an end. That a copy of this minute be forwarded to Hon. T. W. Palmer, senior senator from this State, for presentation to the body of which he is a member.

## AS TO LAY COMMUNION.

[Minutes of 1876, p. 12.]

*Resolved*, That this Association recommend to those churches that may be without a pastor or stated supply, that they observe their regular seasons of communion, the sacrament of the Lord's Supper being administered by the deacons, or in their absence by any members whom the church may designate. (Referred to a committee to report next year.)

[Minutes of 1877, p. 15.]

Rev. A. B. Allen read a report on the above resolution, favoring the resolution, which was accepted and after discussion laid on the table.

## ON CAPITAL PUNISHMENT.

[Minutes of 1851, pp. 5, 6.]

WHEREAS, There appears to be a growing disposition in our country to abolish capital punishment for the crime of murder, several States having already abolished it and others contemplating the experiment, and this body being called on to make an expression in the matter; therefore

*Resolved*, That in the deliberate judgment of this Association such an experiment contravenes the legislation of Jehovah, mistakes the true aims and subverts the very principles of penal justice, trifles with human life, and under cover of a narrow compassion involves the broadest cruelty.

## ON DEACONESES.

[Minutes of 1888, p. 17.]

In view of the fact that the office of Deaconess, in the course of time, has very largely fallen into disuse, and that the churches have thereby lost a valuable instrumentality, we recommend the revival of this office and its general recognition and use among the churches of our order, believing that in this we but return to the excellent custom of the early primitive churches, and conform to a usage which has the seal of divine approbation, the sanction of the apostles and the testimony of the fathers, and the declaration of the church and others in the Cambridge platform of 1648.

## ON PRISON SUNDAY.

[Minutes of 1888, p. 9.]

This Association, believing in the application of Christianity to the moral and social problems of the day, and recognizing the excellent work which the State Board of Correction and Charities is doing, recommends to our ministers and churches hearty coöperation with this Board in its work through the observance of Prison Sunday, and

in such other ways as may be practicable, to the end that the full power of Christianity may be applied to solve the problems of crime and pauperism in our State.

#### ON INDIAN MISSIONS.

[Minutes of 1888, p. 12.]

*Resolved*, That the action of the Indian Commissioner in forbidding the instruction of the Indians connected with our mission schools and churches in any other than the English language, is, in our judgment uncalled-for interference on the part of the civil authorities with that liberty of religious instruction which, rather than a help in their efforts for civilization and Christianization of the native tribes, and in fitting them for good citizenship, is an interference against which we enter our earnest and most hearty protest.

#### ON AID FOR THE ARMY.

[Minutes of 1863, p. 12.]

*Resolved*, That the churches of this Association, in view of the pressing want of vegetables in the army, be requested to make an immediate effort to forward to the United States Sanitary Commission at Chicago, if possible, ten barrels of potatoes each.

*Resolved*, That it be recommended to these churches to make a contribution as a national offering to the army for sanitary purposes on the Sabbath succeeding the Fourth of July next.

#### ON THE AMERICAN PEACE SOCIETY.

[Minutes of 1886, p. 16.]

*Resolved*, That we have listened with interest and satisfaction to the address of the Secretary of the American Peace Society, setting forth its earnest efforts to avert foreign and domestic strife. We would hereby cordially commend that Society, as recommended by its Secretary, to the confidence and coöperation of our churches in Michigan and to the Christian people of America, in its efforts to hasten the day when "nations shall learn war no more."

#### ON THE WESTERN EDUCATION SOCIETY.

[Minutes of 1882, p. 20.]

*Resolved*, 1. That the Western Education Society is hereby commended to the pastors and churches as deserving a regular place in the annual offering.

2. That the Congregational churches of Michigan be invited to report all contributions to Christian education, whether through the Western Education Society or otherwise, and all such contributions be reported under the one heading, "Christian Education."

## AS TO ANNIVERSARIES IN THE NORTHWEST.

[Minutes of 1854, p. 13.]

The subject of holding anniversaries of religious and benevolent societies in the Northwest was considered, and it was

*Resolved*, That we deem it desirable that such anniversaries should be held, and that a committee of five be appointed to correspond with others having the same subject in charge, and with religious and benevolent societies, and if found practicable to plan and make arrangements for the same.

## ON PLYMOUTH CHURCH, KALAMAZOO.

[Minutes of 1884, p. 30.]

*Resolved*, That this Association expresses its unfeigned sorrow that, in a day of calamity, the honored Plymouth Church of Kalamazoo, after a worthy history of 15 years, has felt constrained to cease to be; yet we heartily commend the wisdom and magnanimity by which the property of this late church has been devoted to the high end of aiding other churches in securing houses of worship.

## ON A HISTORICAL COMMITTEE.

[Minutes of 1852, p. 9.]

*Resolved*, That a Historical Committee be appointed by this body to gather and preserve all facts of moral and religious interest in the early history of the Congregational churches of this State, and that we recommend to the local associations the appointment of historical committees to gather historical material within their bounds, and furnish the same to a committee of this body.

## ON THE STATE UNIVERSITY.

[Minutes of 1852, p. 10.]

*Resolved*, That, in the present state of the University of Michigan, it is proper for this Association to express their earnest desire that the institution shall continue to possess a high moral and religious character, and to declare that they would view any divorcement of the University from Evangelical religion in the appointment of its officers, with the deepest concern and regret.

## ON THE AMERICAN BIBLE SOCIETY.

[Minutes of 1873, p. 22.]

*Resolved*, That recognizing the essential importance to the success of all Christian work of the circulation of the Sacred Scriptures, we ask all our churches to give their hearty support to the American Bible Society, and through it make liberal distributions of the Word of God to the nations of the earth.

## AS TO PARSONAGES.

[Minutes of 1879, p. 16.]

*Resolved*, That, recognizing the advantages of having parsonages in connection with our churches, we earnestly commend the subject to the attention of such of our churches as are not already supplied with them, and urge them to supply themselves with them as soon as practicable.

## ON THE STUDY OF THE SCRIPTURES.

[Minutes of 1844, p. 6.]

*Resolved*, That we heartily recommend to the ministers and churches connected with this body a more systematic and thorough study of the Scriptures by means of Sabbath Schools, Bible classes and regular courses of doctrinal preaching.

## AS TO LAY DELEGATES.

[Minutes of 1880, p. 11.]

A resolution introduced by Rev. Philo R. Hurd was adopted requesting that every church, as far as possible, send a layman as its representative to this body instead of a minister who may happen to be a member of the church.

## AS TO CONSOLIDATING MISSIONARY MAGAZINES.

[Minutes of 1889, p. 7.]

*Resolved*, That we recommend the consolidation of our various missionary magazines into one periodical as soon as practicable for the better instruction of the churches in the whole field of missionary endeavor.

## ON THE REVISED VERSION OF THE BIBLE.

[Minutes of 1886, p. 12.]

The following resolution was unanimously adopted:

*Resolved*, That the General Association earnestly commend to the churches and families the use of the revised version of the Bible.

## ON PRAYER FOR THE WORLD.

[Minutes of 1843, p. 10.]

*Resolved*, That the observance of the annual Concert of Prayer for the World, on the first Monday of the year, be recommended to the churches connected with this body.

## SUPPLEMENTARY MEMORANDA.

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While this volume was passing through the press two more of the original participants in the organization of the Association in 1842 passed away, viz: Rev. Henry L. Hammond, whose "reminiscences" will be found on pages 38-43, and Mr. John N. Stickney, whose "congratulatory telegram" is printed on page 48. The former died at his home in Evanston, Ill., March 3, 1893, at the age of 78 years; the latter at his residence in Rockville, Conn., March 1, 1893, aged 76 years. Mr. Stickney kept up his interest in all affairs pertaining to the Kingdom of our Lord to the last. He left by will \$5,000 to the American Board; to the Home Missionary Society of Connecticut, \$2,500; to the Fund for Ministers, the American Missionary Association, the Union Church in Rockville and the Church Building Society \$1,000 each and to the Sunday School and Publishing Society, \$500. Mr. Hammond had nothing of this world's goods to leave, but his interest in the progress of all religious effort remained keen and undiminished to the last, and he rejoiced continually in the multiplying evidences that the predictions of prophets and the faith of apostles were rapidly ripening to their abundant and glorious fruition.

The following additional statement can also be made to the facts embodied in Dr. Ross' paper to be found on pages 58-66:

"The National Council, held in October, 1892, went still further in the matter of ministerial standing in associations of churches and ministers by adopting, after discussion, resolutions containing the following statements, viz: "And councils are advised not to recognize as pastors any ministers not so connected." "That it is not orderly for any minister to belong to two coördinate bodies at the same time." Ordination is thus declared to be insufficient for recognition as a Congregational minister; there must be added to it orderly "connection with a body of Congregational ministers and churches." This is a national recognition of what was at first called "Michigan Congregationalism."

The date of the organization of Orion Church is given incorrectly on page 131, an error of the annual minutes having been copied. It should be 1853 and not 1833.

In spite of the utmost care, errors in names will occur. It is not strange that in so long a list as that found in our catalogue of ministers (pages 167-184), some erroneous spellings and locations should take place. An additional examination has brought to light a few. We give the corrected readings as they should appear:

- ALLEN, WM. C. Add J. '79-'87 to his location.  
 BRAINARD, F. G., L. S. '92— Incorrectly enrolled; never a member.  
 CALDWELL, WILLIAM E. Add G. R. '81-'83 to his location.  
 COLDWELL, WILLIAM E., G. R. '81-'83. Same as next above.  
 CRIPS, PHILIP M. Not Crisp, an incorrect spelling.  
 DOWNER, SAWYER B. Location should read S. '76—  
 GLAESSEN, JOSEPH, C. '84-'87. Not Glosson, an incorrect spelling.  
 HODGES, JOHN G., O. '87-'87, N. C. '88-'89. Last location from next below.  
 HODGES, JOHN C., N. C. '88-'89. Same as next above.  
 JEFFERIES, JOHN, M. '83-'86, K. '87— Last location from next below.  
 JEFFERS, DEODATE, K. '52-'52, '55-'59. K. '87— belongs next above.  
 LAMPHEAR, NATHANIEL D. Not Lamphear, an incorrect spelling.  
 LILLIE, ISAAC B., S. M. '87-'91, G. R. '92— Membership did not cease with '91.  
 MILLAR, WILLIAM H., C. '85-'87, Gen. '88— First location from next below.  
 MILLER, WILLIAM H., C. '85-'87. Belongs next above, an incorrect spelling.  
 MYLNE, GEORGE, L. '92— Instead of Milne, an incorrect spelling.  
 NICHOLS, H. ALLEN, E. '91—Incorrectly enrolled; never a member.  
 SAILOR, JOHN. Instead of John R.  
 SCURR, WILLIAM R., S. M. '84-'85, E. '86-'89, S. '90— Same as William Scuit.  
 SHANTON, I. ALLEN, M. '92— Not Shanters, an incorrect spelling; also membership continues.  
 SPELMAN, LEVI P. Membership continues in last location.  
 TAYLOR, CHARLES I., O. '87-'91, Gen. '92— Last location from next below.  
 TAYLOR, CHARLES J., Gen. '92— Same as next above.  
 UNDERHILL, WILLIAM H., Gen. '91-'91, G. R. '92— Last location from next below.  
 UNDERHILL, H. M., G. R. '92— Same as next above.  
 VAN AUKEN, ABRAM. Same as Abraham and Abram A.  
 WITHAM, LEVI A. Membership continues in last location.



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